R. NEWSPAPER REGY
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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1093.] LONDON: WEDNESDAY, OCTOBER 17, 1866. PRICE { UNSTAMPED .. 5d. / STAMPED ..... 6d.

THE MEMORIAL-STONE of SION NEW CHAPEL, WHITECHAPEL ROAD, will be LAID by S. MORLEY, Esq., on FRIDAY, October 19th, at Four o'clock.

An Address will be given by the Rev. W. DORLING.

Tea will be provided in the Schoolroom of the Independent Chapel, Bethnal green-road, at Half-past Five o'clock.

Public Meeting at Seven.

Contributions in aid of the Building Fund are very earnestly solicited by the Committee, and may be forwarded to the Rev. John Kennedy, M.A., 4, Stepney-green, Thos Scrutton, jun., Esq., 8, Corbet-court, Gracechurch-street, and the Rev. John Thomas, 64, St. Peter's-road, Mile-end.

NEW CONGREGATIONAL CHAPEL, WALTER-STREET, SWANSEA.

The Population of the town and immediate neighbourhood of Swansea amounts to above 50,000, and increases at the rate of more than 1,000 a-year. Fully two-thirds of these people speak the English language, but only one English Congregational Chapel has been provided for them, while the Welsh Congregationalists have provided no less than nine Chapels for the remaining one-third of the population. The urgent need of additional English places of worship has induced the Rev. Dr. Rees, and other Welsh ministers and friends, to undertake the erection of a large and attractive Chapel on a most eligible site, and in the centre of a rapidly increasing part of the town. The foundation-stone of the new Chapel, which will seat 1,000 persons, was laid by H. O. Wills, Esq., Bristol on the 27th of September, 1866. The entire outlay, including Schools, Vestries, &c, will amount to nearly £6,000. The Welsh Churches of the town and surrounding districts have promised liberal assistance, notwithstanding the heavy debts remaining on their own Chapels.

The following gentlemen, who have so liberally subscribed themselves, strongly recommend the case to the English public:—

S. Morley, Esq.	£300
John Crossley, Esq.	250
H. O. Wills, Esq.	100
C. Jupe, Esq.	100
Joshua Wilson, Esq.	20

SUBSCRIPTIONS will be thankfully received by H. O. Wills, Esq., Bristol, the Rev. Thomas Rees, D.D., Swansea, and the Rev. Evan Griffiths, High-street, Swansea.

THE AUTUMNAL MEETINGS of the SURREY MISSION SOCIETY will be held, Oct. 24th and 25th, at the CONGREGATIONAL CHAPEL, GODALMING. On Wednesday evening a Sermon will be preached by the Rev. George Rogers. PUBLIC MEETING on Thursday Afternoon at Three o'clock. Concluding Sermon on Thursday Evening at Half-past Six by the Rev. Arthur Mursell.

J. M. SOULE,
A. E. LORD,
DAVID THOMAS, D.D., } Secretaries.

THE KEBLE MEMORIAL.

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Here young men, whom want of means would otherwise deprive of a University education, may, at a very small cost, be trained as Christian gentlemen—many of them, it is hoped, as Pastors of the Church he so much loved.

The Committee earnestly invite all who have been taught, comforted, and strengthened by this sweet Singer of the Church to join in this tribute to his memory.

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(Those marked * are also Trustees.)

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Subscriptions may be spread over five years without becoming a claim on the estate in case of death, and should be paid to the Hon Treasurer, or to the account of the Trustees, at Messrs. Herries, Farquhar, and Co, 16, St. James's street, S.W., London; the Bank of England, Western Branch, Burlington gardens, W.; Messrs. Parsons and Co., Oxford; or Messrs. Mortlock and Co., Cambridge.

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LECTURES FOR 1866-67.

Oct. 29.—Rev. W. Landels. "Bunyan."
Nov. 5.—Rev. R. D. Wilson. "Sir Walter Raleigh."
,, 12.—Rev. Hugh Stowell Brown. "The good Old Times."
,, 19.—Rev. W. Brock, jun. "Stories of an Old City."
,, 27.—Rev. Arthur Mursell. "To-day's *Times*"
Dec. 3.—Rev. Gervase Smith. "The Siege of Derry? No Surrender."
,, 11.—Rev. J. P. Chown. "A Summer Furlough across the Atlantic."
,, 17.—Rev. J. Burns, D D. "Men who have Succeeded in spite of Difficulties."
Jan. 7.—Rev. Richard Roberts. "Selfishness and Benevolence."
,, 14.—Rev. E. Paxton Hood. "Learned Ignorance."
,, 21.—Rev. W Landels. "Milton."
,, 28.—Rev. Fred. Greeves. "Julian the Apostate."

The Lectures will be delivered at 8 p.m. in the Chapel.

Tickets for the course, 2s. 6d.; reserved seats, 4s. May be had of Nisbet and Co, Berners-street; Mrs. Paul, Chapter House-court, E.C.; Mrs. Williams, 400, Euston-road; or of the Chapel-keeper.

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A PRIZE of TEN GUINEAS is offered for the best SHORT ESSAY upon the evils exposed in a recent work entitled "Search," published by Mr. Booth, 307 Regent-street. The essay must be legibly written, fit for popular perusal, and signed by a motto. It must contain practical suggestions, and be addressed, post paid, before the 1st of December, 1866, under a cypher, to care of Captain C. Tucker, Caldecott Hill, Bushey, Herts. The motto of the successful essay will be advertised in *Public Opinion* and other papers, in February, 1867, and the amount of the prize will be paid through Captain Tucker upon receipt of a copy of the first page of the essay. To be copyright and to belong to the prize giver. Donors of a florin or more to the Female Medical Society, 4, Fitzroy-square, can obtain a copy of "Search" gratis by sending the Treasurer's receipt and their address to Captain Tucker.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1093.] LONDON: WEDNESDAY, OCTOBER 17, 1866. PRICE { UNSTAMPED.. 5d / STAMPED..... 6d.

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Ecclesiastical Affairs.

SOCIAL INFLUENCES OF THE STATE CHURCH.

X.

CONCLUSION.

OUR readers, we fancy, will not be sorry to see the last of the present series of papers. They have related throughout to a subject by no means pleasant in itself, and all the phases of it we have exhibited have assumed a certain sameness of hue. "Enough," says the old proverb, "is as good as a feast." We have probably done enough to answer our purpose—more would be superfluous. Yet it would seem hardly proper to dismiss the theme without calling attention to two or three general reflections which it naturally suggests.

The first of these is that the influences brought to bear upon the social relations by the Church Establishment in this country differ widely in kind from those which might fairly have been expected from Christianity. An earnest and devout study of the life of our Lord, and of the interpretations of its significance given to us by His apostles, leaves upon the mind an impression, that whatever formative influence the facts and doctrines of the Gospel might exert upon society, would be specially characterised by the gentleness of love. The main truths of which the personal history of Jesus was a living exemplification are in their own nature such as, when received, to dispose human souls to spiritual brotherhood, and to soften down all those distinctions which operate so powerfully to keep hearts asunder. Natural selfishness is but too successful in infusing into social life elements that sadly mar its harmony, and Christianity, as it came from God, and as it was obviously designed to be embodied in the Church, should countervail this tendency, and by the vital warmth of its great central truth fuse into homogeneity the warring sections of the human family. It is capable, when duly exhibited, of doing this. In its earliest triumphs it did this. It extinguished feuds—it healed divisions—it restored man to man—it dignified and harmonised all the relations of life. Now, if anything resembling what we have described under the general heading of these papers be true, the social influences of the State Church in this country are any but such as embodied Christianity should have diffused.

The Church Establishment by virtue of its constitution is inflexibly sectarian, and its existence is a fertile cause of sectarianism beyond its pale. The clergy, unhappily, by zealously developing the sacerdotal spirit, have made the State Church more bitterly sectarian than it need have been. So long as human minds are variously framed, there cannot but be a variety of faith and opinion on all questions which do not admit of logical demonstration. The revelation vouchsafed to men is felicitously described by the Apostle James as "a perfect law of liberty." It was impossible that uniformity of thought and conviction should result from the application of variously-gifted and variously-trained minds to the study of this new law, more especially if the apostolic injunction was to be observed, "Let every man be fully persuaded in his own mind." Differences of intellectual conclusion were anticipated, and were provided against—the first disciples having been expressly exhorted, that "whereto they had already attained," they should "walk by the same rule, and mind the same thing." Union commensurate with agreement, forbearance and tolerance in respect of matters in which there was want of agreement, was the practical rule prescribed for the churches by the spirit of Christianity. Priestism reversed this benign purpose; and when priestism secured an alliance with the civil magistracy, the schismatical intolerance of priestism became a cruel tyranny. The ecclesiastic who has the law at his back, is insensible to the gentler promptings of charity. So it has been in every country where the doctrine of love has been enforced by law. So it is here, modified only by the refracted Christianity of the age. The great mother and nurse of sectarian enmities is the Established Church. Her existence, and the spirit in which she has asserted her exclusive privileges, have envenomed religious differences, and have carried the evil temper they have engendered into all the grades and manifestations of social life. To this day the Church of England is the main cause of religious divisions, the chief bar to spiritual intercommunion between differing bodies, the most copious source of strife and intolerance.

This, however, is not all. It is possible to imagine a jealousy for a particular conception of Divine truth shutting out from the Church which has adopted it all who do not accept in that form—but, nevertheless, "in meekness instructing them that oppose." The State Church, as such, knows no gentleness. By introducing human law into the sphere of religion as an instrument of coercion, it has evoked in its own members, and provoked in the members of other bodies, a never-ceasing storm of angry passions. It has set the example of availing itself of these passions beyond its special sphere of activity, and has permeated the social system with enmities which, but for it, would have remained dormant. It has thus counteracted, as far as it could do, the soothing, reconciling, healing, uniting elements of Christianity, and has made of the English people a weltering confusion of jarring sects. If this fact do not throw light upon the human and mistaken origin of the system, we are at a loss to know what would.

If Christianity has lost much of its vitalising power in the present day, the lamentable effect is to be attributed, in no small part at least, to the illegitimate agencies by which it has been set forth. No great change for the better can be reasonably expected until the law of love is left to work by its own instruments and according to its own methods. Hearts are only to be won by hearts; and when, in reference to the highest spiritual objects, legal compulsion is resorted to, the character, and therefore the efficiency of the entire system of means available for the spread of Christianity become changed, get to be misunderstood, part with their energising spiritual power. The state of society in the present day illustrates this. We are all, even in social matters, at sixes and sevens, in order that one set of Christian professors may have supremacy over all others. Till this great blunder in principle be corrected, we can only look for the continuance of anomalous and deplorable results. Ephraim will vex Judah, and Judah Ephraim, until the cause of contention be once for all removed—for the State-Church is the grand disorganiser of society.

ECCLESIASTICAL NOTES.

"IT never rains but it pours." One Ecclesiastical Congress in a week would be an incident which should excite the gratitude of all public writers, but three such congresses are more than gratifying or even convenient. The Episcopalian, the Congregational, and the Baptist denominations have each held large and widely-attended congresses during the past week. As a matter of courtesy, we select the Church Congress at York for first notice. We are quite aware that, in doing so, we may be establishing a precedent in common law. Tithes and Church-rates originated in single acts of benevolence, and it is quite possible that, from the fact of the notice of a Church Congress taking precedence of notices of other Congresses, some day or other a law may be passed to the effect that it is, because it always was incumbent on journalists to give Episcopalians such a precedence. But, in view of the signs of the times, we will be rash enough to brave such a risk We will be courteous, even though, two or three hundred years hence, our successors may have to suffer for such courtesy. If, in those times, the columns of the *Nonconformist* should be appealed to as an authority, it will be seen that what we do we do voluntarily, and that no law compelling newspaper writers to give this precedence existed in our time.

We look upon the Church Congress at York as the most important indication of the state of feeling in the Church of England generally that has been given for many years. We should judge, from all that we have read of the proceedings at this most important meeting, that High-Churchism is gaining an increased predominance in the Establishment. We are, of course, quite aware that Church Congresses are not in favour with the Low-Church party, the main reason of which we judge to be that in a general gathering of the Churchmen of the present day, the "Lows" would find themselves to be in a minority. At the same time, a few Low Churchmen of the purest and most unblemished character attend these meetings. At the late Congress, the Earl of Harrowby and Mr. Cadman took conspicuous positions, and, we believe, were well received. But this reception—and this is our principal guage—was nothing like that which was given to three very pronounced High-Churchmen, namely, the Bishop of Oxford, the Dean of Capetown, and Archdeacon Denison.

It would, of course, be impossible to criticise, with anything like fairness or even honesty, all the topics which were brought before the Church Congress; but we think we may say that the debates on those topics, indicated, first of all—and this fact we wish to be taken as the most distinct impression which we have received from reading several reports of the proceedings—a paramount anxiety for the increased success of the religion of our Lord and Saviour Jesus Christ. Cropping up, and, indeed, more than cropping up, in debates, however, sometimes, mistakenly conducted, on Sunday questions, the working classes, the Colonial Church, dogmatic teaching, more bishops, Sunday-schools or lay agency, there was the sentiment that forms without spirit, machinery without soul, or a Church without a religion, was of no advantage. We have intimated that, in our judgment, some of these debates have been mistakenly conducted. Church Congressmen, above all others that we know, see "men as trees walking." They enlarge, with refreshing ardour and vigour, on the spiritual character of Christ's kingdom, and the next minute they will debate on the necessity of a National Church, and Church-rates, and all the other characteristics of the kingdom which is not Christ's, and, if the Saviour is correctly pourtrayed in the Gospels, never can be said to be Hi

without something little short of blasphemy. It strikes us, however, that the "National Church" theory is getting to be more of a mere sentiment with Churchmen than it was. For, the second most distinct impression which we have received from reading the reports of the York proceedings is, that the idea of a National Church must give way, if necessary, to the idea of an independent and conscientious Church. No man was received at the Church Congress with more vociferous applause than the Dean of Capetown, and no person's opinions were so frequently cheered. Well, we find such sentiments as these in the Dean's address. Speaking of the Colonial Church, he says:—

From first to last, from base to steeple, we must be dealt with as a voluntary body. The State must leave us to ourselves. Every nature, every creature, every thing, must be treated always according to its constituent idea, its defining principle, its formative law. Otherwise, its growth will be stunted, or, if mistreated too far, its life will be destroyed. We say, if we are free we will act as free, and build up a system which originates in freedom and ends in freedom.

The Dean proceeded to flout the nationality principle:—

Let me say then, he said, and say in all boldness and plainness, as one who speaks before brethren upon a matter of the vastest significance, the union and co-operation of the mother and her daughters is easy and simple if the mother will but be true to her essential catholicity and say by all her conduct that, dear as nationality may be, faith and truth and God's Word are so dear and so vital that they must be kept at all cost, and held at the price of every sacrifice. Indeed, it may well be asked if any less courageous policy, domestic as well as foreign, can long preserve the nationality? The Church of England will keep her hold upon the nation only if she makes her liberty respected and her name and power felt.

In an eloquent, but severe peroration, which, however, was rapturously applauded, the Dean ended by asking:—

Will the Church of England see her great mission, and go to fit the world for Him who comes, we know not how soon? Will she do this? I believe that she will. I believe that she will never shrivel up into the coldness of a paltry nationality, or justify the slanders of her enemies, when they call her the creature of Parliaments, and the barometer which registers the fluctuations of the national mind and will.

This language, bold and incisive as though it had been used on the "Liberation" platform, quickened the Bishop of Oxford—who, however, like a chameleon, takes his colour from his surroundings—to protest at the close of the debate against the life of the Church being hindered by "the artificial trammels of a Downing-street legislation."

In a paper read, we believe (for the authorship does not distinctly appear in any Church newspaper), by Canon Atlay, of Leeds, we have other sentiments of the same kind and tendency:—

Let it not be supposed, from anything that I have said, that I have the slightest sympathy with those who would seek for, or even regard with complacency, a separation of Church and State. Not, indeed, that I fear for the Church. The strength and security of the Church of England depends not upon the support of the State, but upon her fidelity to the truth. And if through the Divine help she remains faithful, then, even though the State should cast her off, she would still remain a blessing in the land: and by the high education, the ability, and the piety of her clergy, would probably still maintain her superiority. But the nation could not without tremendous peril separate itself from such a Church as ours. It would abandon its first and most solemn duty. It would forfeit the favour of God.

The canon further advocated the resort to ancient principles of ecclesiastical polity, and said that though he was not one of those who thought the Church would be extinct if separated from the State, he did not think that the Church would be the greatest sufferer.

In no debate, however, did the advance of principle make itself more manifest than in that on Church-rates. Archdeacon Denison's paper on this question was cut short by lapse of time, but we have since read it in full in the *John Bull* newspaper. It is remarkable for its old Tory Churchmanship, for its accurate reading of the signs of the times, and for its personal geniality. The Archdeacon advocated, of course, no concession, but for this main reason, on which he enlarged at some length, that the Church-and-State question was the question of the age. With much delicate humour he praised and recommended his own book on this subject, which, he remarked, he never consulted without profit, and which he now offered at half price. It significantly happened, however, that the Congress took little interest in this subject. When half this paper had been read the room became nearly empty, and several speakers who rose—amongst them the Revs. H. White and W. H. Clark—advocated total abolition as the best thing for the Church. This is a new feature in Church Congresses, and one which indicates that not even Churchmen can withstand the influence of public opinion. On the whole, the proceedings of this Congress—looking at it as a Church Congress—have caused us far more gratification than alarm. If they may be taken as a fair index of the opinion of the Church at large, that opinion is slowly coming round to much that we could wish it to be.

It is somewhat remarkable that, while the meeting of the Episcopalians at York should be discussing many questions in a manner which would naturally lead to Free Churchmanship, one of the main topics of debate at the Congregational Union at Sheffield should be the very one on which the Puritans separated from the Church. There was a prospect of the object of this meeting being frustrated at the outset by the introduction of a personal matter. There need now be no reserve in stating, what was generally known before the meeting of the Union, that it was the intention of the Rev. Brewin Grant to make a motion with respect to the omission of the name of the late Rev. Isaac Vaughan from the *Congregational Year Book*. Of Mr. Vaughan we know, and have known nothing, but what was to his honour. We are now quite incompetent to judge of his character or to say whether it was wise or not that his name should have been omitted from the *Year Book*; but as the Rev. Robert Ashton, one of the secretaries to the Union, unhesitatingly acknowledges him in tenderest language, to have been "a good man," it is possible that the omission was an error. We have read, however, the Rev. Brewin Grant's pamphlet on this subject, and are bound to add that the Union exercised a wise and prudent discretion in refusing to hear Mr. Grant at any greater length than that in which he had already indulged in print. Most unquestionably the subject was not a fit one for public discussion, and we should have judged that those who most revered the memory of Isaac Vaughan would have been the last to drag his name before a miscellaneous audience. The endeavour to do so indicated equally bad taste and bad judgment. The Union took, on Dr. Parker's motion, exactly the right course in a matter which necessarily involves a personal question of great delicacy, from the responsibility of deciding which the secretaries would, we should judge, be glad to be relieved.

The personal debate almost threw out of sight the Rev. Newman Hall's address. If some objection may most reasonably be taken to the form and the length of this paper, all Nonconformists may hold themselves indebted to Mr. Hall for the freedom with which he suggested reforms in ecclesiastical constitutions, manners and modes of worship. Ten years ago Mr. Baldwin Brown would not have been asked to preach before the Union, and ten years ago Mr. Hall would scarcely have been listened to while reading such a paper. Thanks to the independents of Independency, there is now greater freedom, and what would have been curses and hisses, are now blessings and cheers. Two debates stand out in relief from all others in connection with this meeting. The first dealt with modes of worship; when Liturgical services were freely discussed. It is astonishing to see persons referring in connection with this or any other subject to the views of our ancestors two hundred years ago. If such "views" are to be of authoritative value, they are of equal authority on all subjects, and yet we suppose no member of the Union would adopt Owen's or Howe's opinions on Church and State, or Howe's alone on Independency. The Liturgical discussion, apart from this element, was managed with great candour and ability. The other discussion was on pastoral work and visitation, in connection with which very wise, judicious, and Christian thoughts were expressed. This meeting was, on the whole, one of the most useful of all the meetings of the Congregational Union.

The meetings of the Baptist Union are not likely to be taken up, for many years to come, we take it, with discussions on Liturgies, or even on forms. The Liverpool Congress of last week was of a very practical character. There was, naturally and gracefully, special reference to the Jamaica Mission, and to Dr. Underhill, and to Mr. and Mrs. Gordon. It was impossible for the Union not to express their sentiments on such a subject. The Baptists of Jamaica have upheld the cause of both Christianity and humanity, and Dr. Underhill has borne such a share of abuse as seldom falls to the lot of a man who does not court notoriety. The address of the Rev. J. Aldis, of Reading, on "Domestic Worship," was as appropriate in tone as it was beautiful in feeling. Those who live in London know that such an address is, and has been for many years, greatly needed. Mr. Millard's paper on the "State of the Denomination," was especially frank in respect to defects, which is not often the case in such papers. Mr. James Benham gave some exceedingly judicious counsels on the subject of "Deacons," which were followed by a very animated discussion. It is scarcely necessary for us to call attention to Mr. Spurgeon's address on the "Established Church." A more brave, bold, and trenchant assault on the bulwarks of that institution, has seldom been made. This Union also discussed, in common with what we hope we may term its sister union at Sheffield the "The Conduct of Public Worship." We have read nothing more thoroughly healthy in its tone than Professor Green's paper on this subject. It will be seen that it was honestly and ably criticised, Mr. Martin, of Nottingham, leading the way.

What will strike most readers of the proceedings of these congresses is that each body has much to learn, in particular religious matters, from the other. It looks, at present, as though it were an advantage that they should be separated. And, are they not, after all, members of the same church, one section being more or less perfect than the other, but all animated by the same lofty purpose? One common symptom all show. Taking their departure from the old signs and habits, there is a universal willingness to accept new light and to act according to that light. This being the case, we need not fear the result.

THE LIBERATION SOCIETY IN WALES.

CARDIGANSHIRE.

In our last number we briefly referred to the meetings of the Liberation Society in Cardiganshire, and now find a lengthened report of the proceedings in the *Welshman* of last Friday. The Conference at Aberayron was attended by a large number of ministers and others, delegates from various parts of the county, and by many from the adjoining counties and from North Wales, as well as by Edward Miall, Esq. and the Rev. Henry Richard, the deputation from the Liberation Society. In the unavoidable absence of Mr. Asa Evans, Mr. Morris, of Garregwen, was called upon to preside, and addressed the meeting in the Welsh language. Then the Rev. Watkin Williams, of Pencoed, read a Welsh translation of the paper on the object of the Conference, which had been prepared by the secretary of the Liberation Society, and has been already noticed in our columns. The first resolution was as follows:—

That, inasmuch as the legislation of Civil Governments in matters belonging to religion has proved hurtful to the cause of Christianity, has inflicted great injustice, and has also been injurious to the Churches established by law, this Conference considers it the bounden duty of Welsh Voluntaries to labour more energetically than they have yet done to promote the objects of the Society for the Liberation of Religion from State Patronage and Control.

This resolution was moved, in an energetic speech, by the Rev. E. J. Saunders, Independent minister, of Aberystwith, who said he believed there was no spot under the sun where religion was more flourishing, taking it altogether, than in Wales. If that was the case, let them act up to their principles, and consider that they had strength. (Applause.) He was confident of this, that if the Nonconformists of Cardiganshire were to put their shoulders together, it would be vain for any power to attempt to oppress them. (Renewed applause.)

The Rev. R. Roberts, of Llangeitho, briefly seconded the resolution in Welsh.

The Rev. H. Richard was called on to support the resolution, and on rising was very warmly received. In the course of his address he repudiated the idea that their object was to pull down the Church of England. They wished to lift it out of its degradation, and put it on a level with themselves. There was no reason on earth why the members of the Church of England should not be associated with them. A considerable number of them were already acting with the Liberation Society. One of the most distinguished members of the Church of England, the late Regius Professor of the University of Oxford, appointed by Lord Derby, the present Prime Minister—Mr. Goldwin Smith—(cheers)—came out to their public meeting at Denbigh, and avowed himself to be a thorough adherent to the principles of the Liberation Society. (Applause.) His language was this:—"I am an attached member of the Church of England, and because I love the Church of England I want to see it separated from the State. I believe that unless the Establishment dies, the English Church cannot live." (Loud applause.) This, then, was the object of the Society. After illustrating at some length the principles of the Society, and supporting his arguments by statistics drawn from Wales, he quoted from a speech delivered at Aberdare in 1865, by the Bishop of St. Asaph, who said, "Looking at the peculiar position of this country, I believe, had it not been for the Dissenters, it would now be in a state of utter heathenism." (Loud applause.) Mr. Richard concluded his speech in the following terms:—

I want to enlist the Nonconformists in Wales to help us. Our friends in England say they have not had much help from Wales—that the help from the Nonconfor-

mists in this country, in the work which has been achieved, does not entitle them to much thanks. Many things have been already gained, as Mr. Saunders has told you. He has referred to the abolition of the Tests and Corporation Act, to the passing of the Marriage Act, and to the abolition of the Offices Bill. The Nonconformists in England say, "We have had to struggle hard for these, without much help from the Noncouformists of Wales." I tell them it is not because there is any want of allegiance to the true principles of our religion. I believe the Welsh heart beats as freely, and with a pulsation as quickly and clearly in unison with the noblest sentiments of religious liberty, as does the heart of the people in any part of the kingdom. (Applause.) All we want is to evoke their activity—to get them to express in mutual measures those great principles which they have long received and nourished in their inmost hearts. (Renewed applause.) What I want to impress upon you, my countrymen, is this—and I said the same to the people of North Wales—if the Dissenters of the Principality could only be persuaded to consider the exercise of their rights,—of their political rights as Nonconformists—as part of their religious duty, if, I say, they would do this, there would be no fear of the result. (Hear, hear.) There is no country in the world—and I bless God for it—I believe there is no country in the world upon which Christianity has taken so deep and permanent a hold, as upon this poor country of ours. (Applause.) If I could only lodge in the hearts of my countrymen the conviction that it is part of God's work—that it is a solemn duty imposed upon their conscience by Christ, the Lord of conscience, to use all the power they have to aid in the removal of this great evil—if we could only persuade those present—and I should think there ought not to be much difficulty in persuading Nonconformists throughout this county and the whole of Wales—that it is as much a part of their duties to vindicate their rights and assist in securing religious liberty, as to go to a prayer meeting, or an association, or a quarterly meeting, or to meet for any other religious purpose. (Hear, hear.) If we could get them to think thus, and to rise as one man—if they were only thus to unite—there is sufficient strength in the Nonconformists of this country to sweep their oppressors, the little bands of clergy and gentry, as chaff before the wind. (Applause.) We only want to call into existence this principle, and I feel sure the result will be an adequate reward to myself and Mr. Miall for having come amongst you. (Loud and continued applause.)

Mr. J. Matthews, of Aberystwith, then moved the second resolution :—

That, in the opinion of the Conference, the representation of the Principality in the House of Commons at the present time, altogether fails to do justice to the convictions and wishes of the Welsh people. That, as Nonconformity greatly preponderates in all the Welsh constituencies, it ought to be represented, at least to some extent, by Nonconformist members; while in all cases those who are returned to Parliament should be friendly to measures calculated to further the cause of religious equality. The Conference, therefore, expresses the conviction that there should be early preparation for the next general election on the part of those who have in view these objects, as well as a hope that those who possess the elective franchise will, faithfully and courageously, use it for the advancement of their principles and the good of their country.

He said that the Nonconformists of Cardiganshire were wholly unprepared at ihe last election. Had they been thoroughly organised he was confident they would have have had one representative for Wales. (Loud cheers.)

The Rev. Mr. Thomas, Baptist Minister, Cardigan, seconded the resolution in a Welsh speech which was frequently applauded.

Mr. Edward Miall on rising to support the resolution, was very warmly received. He said :—

My friend Mr. Richard has so lucidly explained to you the objects we have in view in meeting you this afternoon, and has put before you, in such an impressive way, the general principles which are embodied in the Liberation Society, that it will not be necessary for me to dwell for a moment upon that part of the subject. Gathering up into a very few words the purport of what he put before you, and applying what I have to say to Wales especially, and not to England generally, I should say that the object of the Establishment in this country is to furnish, by means of the poor, religious instruction for the rich. (Laughter and applause.) I believe that your churches are generally attended by the gentry, who are so poor that they cannot afford to pay for their own teaching. (Laughter.) I believe that your chapels are generally frequented, and even crowded, by the poor, who nobly make the sacrifice necessary to support the means of grace. (Hear, hear.) Parliament, in its pity to the blindness and the poverty of your noblemen and gentry, have decreed that you shall pay for them all that is necessary for their religious instruction, and they receive it. (Hear, hear.) Yes, they receive it. I can hardly conceive anything more mean and despicable in principle, than that the wealthy should live religiously upon the means furnished by the poor people against their will. (Loud applause.) Nothing can be more utterly contrary to all the principles of Christianity. Nothing can be more entirely and diametrically opposed to the missionary spirit which Christ has infused into and which should be cherished in every human bosom, than this system, which fastens upon those who are unwilling to pay, and makes them pay for those who profess themselves to be teachers. (Hear, hear.) That is what is done in Wales. You have a Church for the gentry supported by the poor. (Applause and laughter.) It is nothing else. It has done nothing to evangelise Wales—it did not make Wales Christian. (Hear, hear.) The Church was here long before your country was thoroughly evangelised; but the Church did very little for your country. And those good men who rose up and tried to evangelise your country were despised by those in authority. (Hear, hear.) You owe your religion to the earnest Christianity of those without the pale of the Establishment. (Applause.) It came to you from voluntary labourers, and not from those who take you by the throat and seize your goods in order to provide the means of grace for others who occupy the superior situations of society. (Applause.) The mere statement of the case is enough, quite enough; but look at it one moment further in connection with Christianity. See how it misrepresents the spirit of Christianity to the world. (Hear, hear.) See how the whole nation has mistaken,—nearly the whole nation has mistaken, the very purport of Christianity. What did it come into the world for? According to what is going on now, to what is most popular in the Establishment in England, it would seem that it came into the world to provide places for priests to manipulate the souls of men in religious things by means of dress, fragrance, flowers, colours, and everything that can please the senses; and so prepare and entice them into—what? Into an acknowledgment of the Church; not into an acknowledgment of vital Christianity. (Hear, hear.) The whole thing is misrepresented—the whole word of the Gospel has been misrepresented. The Gospel came in order to bring men's hearts to God, and men have been from time to time elected to lay before their fellow-men the truths contained in it. It contains the most benevolent and touching appeals to the inmost sympathies of our nature, and teaches us that God by means of His spirit can draw men back into His grace, and make them once more to love and obey Him. But the State steps between us and the most pathetic appeals. The State takes hold of that work, and because in many cases God's appeal has not been responded to as it should be, the State comes and says, "I will take this matter in hand. You don't listen to the appeals of the Gospel because you have not been made to listen, and to subject yourselves to its teaching; but you shall. I will employ my power to do that which Christianity is insufficient to perform. Christianity could not sustain itself without me. I will maintain it by the sword, and by my will." Which means a command to the human being by this concentrated society, which says, "you shall." And that is associated with Christ's gentle and pathetic invitation, "Come, come unto me, all ye that labour and are heavy laden." (Applause.) So long as this is perpetuated, so long will Christianity be misapprehended by the multitude. The Liberation Society was started specially to free God's Gospel from that which is covering it with a veil—from that which is eating out the very heart of it. (Applause.) We are come here to ask you as men to take your part. You have the energy and power of the Christian truth; and you we ask to show that energy and that power in the direction of freeing your country from that which enslaves it. (Applause.) But you must be practical. (Hear, hear.) It may appear to some of you a little startling to step suddenly from religious topics—to take you from those high and sacred topics to the topic of elections but it is only in appearance that this is so. God places each of us in positions in which we sustain a relationship to one another. I am a father. I have that relation, that paternal relation, imposed upon me by the law of Divine Providence—by the wisdom of God—and I consider that out of that relationship arise certain duties, and I have to perform them in a spirit of a Christian. I have to attend to the well-being of my children. I am likewise a member of the nation, and am as fully bound to fulfil that relationship as the former one. I am as fully bound to discharge this duty as the duty of father towards my children. (Hear, hear.) I cannot shake off my relationship to the nation at large, more particularly when it has to do with the progress and prosperity of the Church of Christ. (Applause.) When those who are appointed to make the laws of society take upon themselves to manage the affairs of the Church—a duty which never devolved upon them by order of the ruler of the Church, Jesus Christ—they step out of their province and meddle with matters which should be excluded from their deliberations, and I think it is one of my most sacred duties that I should use all my power of citizenship to prevent that wrong being perpetrated in my name and authority. (Hear, hear.) In Wales the Nonconformists are so strong that they might make an immense impression in favour of the principles announced this afternoon, by simply acting their proper part. You are a great majority here; but in England it is not so. There are very few places indeed in which we are the majority in England, and therefore we associate ourselves with the Liberal party, and fight with them, and thus get all the best terms we can in favour of religious equality, and the severance of the Church from merely worldly management. But you can do as you please here. Having the will, you can instantly show such a majority that you can go to the poll and say, "We won't have this Establishment; we won't have this Church. It is an insult to our common sense, and we won't have it." (Hear, hear.) You go to the poll and say that, and send your own men to Parliament—men who can sympathise with you, and men who are able to speak to the purpose in Parliament. You would then have thirty-two men in Parliament, embodying and representing the principles of Welsh Nonconformity. (Applause.) They would not necessarily be Nonconformists themselves, but men who appreciate Christianity and would endeavour to make its support voluntary, and not by law. (Hear, hear.) If you do that, you would make such a tremendous impression upon the Legislature that the other work would be comparatively easy for us. Your responsibility, then, is great, but you cannot have thought of it, or you would not send up to Parliament such men as you have there. (Hear, hear.) It is no use for you to think of having your dearest, your inmost principles represented in Parliament, if you go to hunt after rich men, men of rank, or the large squires in your neighbourhood, or men who can give you some advantage of a temporal kind, such as ground for your chapels, and so-and-so. ("Hear, hear," and laughter.) That will not do, if you mean to be represented properly, represented not by your present representative, who misrepresents you. (Laughter and applause.) Do not blink the matter. We must have it fairly out. (Continued applause.) He neither regards you, nor your principles, nor your objects. His purpose is not your purpose—his desire is not yours. (Applause.) He gave one vote to satisfy you, and gave the rest against you. (Continued applause.) If ever you send him back to Parliament again, you will be guilty of gross dereliction of duty, for your principles will not be fairly represented. It is impossible that he can represent them. Take nobody as your representative but one in whose soundness of character you have implicit reliance—one who has sympathy with you in your objects—one who has earnestness of desire to promote those objects—one who is worthy of your suffrages. Here (turning to Mr. Richard) is the man. (Loud and continued applause.) You have heard him to-day expound the objects we have in view. What would we give to have such an exposition in the House of Commons! (Applause.) What power you could exert through the medium of a representative with whom you are so closely acquainted as you are with my friend. (Continued applause.) This is not a personal matter—myself and others may be off the stage before the next election; but we want you to make up your minds, that your principles may be known and taught to those who are at present densely ignorant of them. I can tell you from my own experience in the House of Commons—a short one, but long enough to know that any man who goes there with a purpose in his heart, and does his best to expound it, instead of meeting with opposition, he will be treated generally with respect. (Hear, hear.) I can say this most undoubtedly, that I never felt my extreme principles, as they were called, the slightest inconvenience to me during the five years I was in the House of Commons. (Hear, hear.) I can say this, that no one canvassed me with the view to turn me from those principles. I can say this, that I met with more courtesy, more disposition to listen to what I had to say, in private and in public, from Tory, from Liberal, as well as from Radical, than we get from some of our bastard Dissenters. (Loud applause.) Now, this is altogether a matter of very solem obligation, and unless we accept it as a matter of religious obligation, we shall fail. But as soon as we take it in the spirit in which it ought to be taken—as a matter that concerns the spirituality of Christ's kingdom amongst men—and make our other religious duties subservient to this, always working in the spirit of prayer, and consulting our Divine Master at every step, success will not be far off. Until we do this we shall not enter upon this enterprise as we ought to. Whenever we enter upon it in that spirit the work will be done. (Hear, hear.) There is a moral power in Divine truth, before which high and low will either bow or be raised into awful opposition. But the opposition will be short, for no amount of opposition will avail for long against a principle which makes a forcible appeal to conscience; and the House of Commons has a conscience. (Loud applause.) It includes many good men, who oppose us because they know not what they are doing, but who, when the thing is placed fairly before them, so as to lay hold of their intelligence, and grapple with their convictions, I believe would very soon give up this contest. (Continued applause.) We have to do our part in that grand consummation. I am not despairing that in the brief time allotted me I may yet see such progress as will enable me to depart in the full assurance of faith and belief that God is intending shortly to emancipate religion from State control and let it go forth with all its might, and free to win the nations to its truth. (Loud and protracted applause.)

Mr. T. Harris, of Llechryd, then read a paper upon the "Representation of Cardiganshire."

The Chairman then read a letter signed by six Nonconformist ministers in Carmarthen, expressing their sympathy with the Liberation Society and its objects, and the Rev. D. C. Jones, of Abergwilly, expressed a hope that the deputation would visit that town and take a tour through the country.

The Rev. William Evans, of Aberayron, moved the following resolution :—

That with a view to electoral purposes, and generally to give practical effect to the decisions of this conference, it is desirable that a county committee should be formed, and that the following gentlemen, with power to add to their number, be requested to act as a committee for Cardiganshire.

The Rev. Daniel Evans, of Ffosyffin, the local secretary, read the list of names, and named Mr. Harris, of Llechryd, as the member who would convene the first meeting of the committee.

The resolution was seconded by the Rev. T. Levi, of Morriston, and unanimously agreed to.

The Rev. J. Williams, of Aberystwith, moved the following resolution :—

That this conference considers it desirable that local committees of the "Liberation Society" should be formed in all the towns in the county, and that in other places recognised correspondents should be appointed; and, further, that by means of the platform and the printing press, there should be systematic and sustained exertions to instruct the public mind in regard to the great principles involved in this struggle, and to the practical steps to be taken for securing their ultimate triumph

The resolution was seconded by the Rev. D. C. Jones, of Abergwilly, and carried unanimously.

A vote of thanks to the deputation and the chairman concluded the proceedings.

In the evening there was a public meeting held in Peniel (Independent) Chapel, which was well filled by an audience who appeared to take the liveliest interest in the proceedings, which were conducted almost entirely in Welsh. The chair was occupied by J. Matthews, Esq., of Aberystwith, who was supported on the platform by the Rev. H. Richard, Mr. Miall, the Rev. W. Evans, minister of the chapel, the Rev. T. Levi, of Morriston, the Rev. Daniel Evans, of Ffosyffyn, the Rev. D. Milton Davies, &c.

New Quay.—The public meeting at this place on the 4th, was well attended. The chair was taken by the Rev. J. James, Calvinistic Methodist minister. The deputation from the Society, including the Rev. Watkin Williams, Pencoed, Mr. Edward Miall, and the Rev. Henry Richard, expounded the principles and objects of the Society. The Rev. J. Davies, Baptist minister, Llandyssil, and the Rev. D. Milton Davies, Llanfyllin, also addressed the meeting. The Rev. J. M. Prydderch, of Wern, proposed that a number of persons act as a local committee on behalf of the Society, and the Rev. E. Jones, of Llwyncelyn, seconded the motion, which was carried with applause.

Cardigan.—On Friday evening a public meeting was held in Bethania Baptist Chapel, Cardigan, ably presided over by Asa J. Evans, Esq., solicitor. The spacious chapel was crowded with a highly respectable audience, who manifested great interest in the proceedings. Amongst the speakers was Dr. Thomas, of Newcastle-Emlyn, who gave some

statistics showing that in recent electoral contests a large number of Dissenters in Cardigan and the neighbouring boroughs had voted for the Tory candidate. The meeting was also addressed in Welsh by the Revs. Evan Lewis and W. Jones. Mr. Miall then spoke, and his speech was well received. He was followed by the Rev. H. Richard, who, in illustration of landlord oppression in the Principality, related the following:—

In the village of Llanarchard, there are 350 children requiring education. The whole parish belongs to Sir Watkin Wynn, and the inhabitants drew up a petition, asking him, not to give, but to sell them a piece of land, on which to erect a school. He first refused to see them, and then refused to let them have a piece of ground. Such acts, in which are the old elements of persecution, make one's heart swell with indignation. There is no part of her Majesty's dominions inhabited by a people more intelligent, more moral, or more religious than the people of Wales, and yet these men who ought to be an example, these men try to prevent you from having a piece of ground for your chapels. You should tell them calmly, earnestly, decisively, "This Wales is ours, not yours. We have made it what it is. It is our industry, and the strength of our right hands that have brought the golden harvest into your garners. It is we, the Nonconformists, who have filled the chapels, and emptied the jails. God has given us rights, and in the name of God we will stand up and vindicate those rights."

Mr. Richard then addressed the meeting in Welsh, and was loudly cheered at the close. Dr. Price, of Aberdare, also delivered a very lengthy speech in Welsh, which, judging from the feeling of the meeting throughout the whole delivery, must have been very eloquent and effective, and on his resuming his seat the applause was deafening. Other gentlemen delivered addresses in Welsh.

Speaking of these various Welsh meetings, the *Wrexham Advertiser* says:—

How far the conferences now being held in Wales will secure practical results, it is impossible for us at present to determine. Its friends have supplied us with most valuable information, have eloquently described the evils of the present misrepresentation, and have pointed to us the path of duty. They knew, and *we* know, that we possess the power to remove the stigma attached to our name, and if we refuse to exercise that power, and to do our duty as our forefathers did, we must bear the badge of political servitude quietly and uncomplainingly. What we want is a distinct political organisation, with a recognised leader in the House of Commons. It should have certain defined and fixed principles, with a central council, and local committees in every town and hamlet of the Principality. It should pay special attention to registration, especially in those counties where Tories and Adullamites are found. It should seek to bring to bear upon the legislation of the kingdom the influence of the Cambrian people, especially as regards religious equality, beneficial legislation, and the progress of liberty at home and abroad. It should pay great attention to the question of education, and use every exertion to prevent the repetition of such cases as Desserth, Llanychan, Rhandirmwyn, and Trecastle. An association like the one we have roughly sketched, were it worked well and wisely, would soon effect changes in the representation of the Principality, which could not be attended with the most beneficial results.

The Liberal party in Merionethshire have been signally successful in the registration courts this year. The sittings occupied the whole of last week, and on Saturday night the total showed a clear gain of 158 votes to the Liberal party, and these chiefly in districts where territorial power has least influence.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The second session of the Congregational Union was held on Wednesday morning at Mount Zion Chapel, the Rev. Newman Hall in the chair. After a devotional service.

SCOTCH AND IRISH DEPUTATIONS.

The Rev. Robert Bruce, M.A., moved a resolution of welcome to the Rev. Ninian Wight, the representative of the Congregational Union of Scotland; and the Rev. John White, the delegate of the Irish Congregational Union. Mr. Bruce, who had last May been the deputation from this Union to that of Scotland, spoke in high terms of the Congregationalists in Scotland.

The Rev. Thomas James, of London, seconded the resolution, and spoke of the advantages which might be anticipated with regard to the progress of religious truth in Ireland and Scotland. The resolution having been unanimously passed,

The Rev. Ninian Wight, of Edinburgh, was called upon to respond on behalf of the Scottish Union. After a brief preface the rev. gentleman spoke of the encouragement and stimulus which the Scotch brethren experienced from the sympathy of the English Union. The Congregationalists in Scotland were a very small body, and were surrounded by influential bodies of religionists, but still they had cause for thankfulness. In the early part of this century the whole of Scotland was under the influence of a dormancy most lamentable, but men of the Congregational order traversed the whole country, preaching the Gospel in its simplicity and power. From the labours of these men all the evangelical churches of every communion derived advantages which are apparent to every observant Christian. Mr. Wight referred to the fears which pervaded some of the Scotch Churches as to the old standard of religious truth. In these controversies the Congregationalists could afford to look on, relying firmly on the Scriptures as the only standard acknowledged by them. As to the efforts for union now being made by some of the denominations in Scotland, Mr. Wight said the Congregationalists were ready to promote union with all sections of the Church.

The Rev. John White, the representative of the Irish Congregational Union, responded to the resolution. He claimed for the churches he represented a fraternal recognition, and said if some of the principal brethren would visit Ireland they would derive considerable advantage, as it was impossible by any writing to give a fair conception of the churches in the sister island.

THE CONDUCT OF PUBLIC WORSHIP.

The Rev. J. S. Pearsall read a paper on "The best methods of conducting public worship." The author referred to the want which he said was being generally felt in relation to the attractiveness of public worship. He did not desire the introduction of sensational services, but they ought not to be satisfied with a cold intellectual form of worship. If the eye and the ear were not gratified, there was no reason why they should be offended. The idea of worship should never be forgotten. With reference to the minister, he should not be regarded as a priest—as one praying for, but praying with, the people. The service should not be a ritual performed by the minister for the people, but one in which all were brethren before God. In prayer, the minister should be wholly forgotten, being regarded as only the mouthpiece of the whole congregation. As to extempore prayer, it could not be surrendered without peril to the church's life, nor could they consent to supplement it to a printed form. There should, however, be more preparation for public prayer. It ought to be addressed exclusively to God, and not as "an oblique sermon" to the congregation. It should be definite in its aim; logical, severely simple in its language; avoiding anything like declamation, or anything that appeared to be informing God. Short sentences or paragraphs were the most adapted to extempore prayer, with brief intervals in which the heart might dwell on the utterances. Undue familiarity and undue length should be avoided. There should be allusions to passing events and daily life, occasionally including family and individual supplications. With regard to the public reading of the Scriptures, it might be worth while to consider whether the same portions should be read in all churches. The reading should always be listened to with quiet reverence, and it should be remembered that many a conversion had been traced to the public reading of the Bible. Altogether a higher type of worship was needed. Hurry should always be avoided, silent private prayer should often mingle with the public services, and special opportunities might be afforded for this purpose. It might be well to consider whether in some chapels a revised liturgy might be adopted to meet the wants of those who preferred that mode of worship, whether the minister might not have a discretionary power to read prayers from books compiled for the purpose, and whether the people should not be encouraged to respond more generally to the prayers. Was there not too much of the "one man" system in their services? It might be objected that putting words into people's mouths would tend to produce formalism, but the same objection might be urged against singing. The responses in the Church of England were rarely heard except from the more devout of the congregation. Then would it be wise now and then to repeat the Apostle's Creed? He merely propounded these questions for the consideration of the Union. The paper concluded with a reference to other minor points in connection with public worship, and suggested that they were entitled to a careful consideration.

Mr. W. E. Glyde, in proposing a vote of thanks to Mr. Pearsall, said it appeared to him that public worship, as distinguished from preaching, was not as highly valued among the churches throughout the country as it should be.

There was an awkward phrase commonly employed—"The introductory part of the service."—as if the prayer and praise offered to the Almighty Father were mainly with the object of getting the congregation into a right spirit for listening to the sermon which was to follow. If any comparison was drawn between the two portions of the service the devotional part should rank higher than the preaching. A great portion of the laity would cordially agree with Mr. Pearsall in desiring greater liberty both in the pulpit and in the pew. They sympathised deeply with many ministers who were obviously very much overworked. It was a great deal to ask any man to prepare two thoughtful sermons for the Sunday, in addition to all his week-day work. Laymen generally set a great store upon pastoral visitation; and many a man of inferior ability was doing as great and as good a work by that agency as others of greater ability were performing, who, from natural inclination, or other circumstances, found themselves incapacitated for that kind of work. That idea might, perhaps, point to a plurality of ministers; but need it be rejected on that ground? Men had various gifts from God, and it was the business of the church to endeavour, so far as possible, to recognise and utilise the gifts of all its members for the common good. Mr. Pearsall had well said that in prayer the minister should be regarded as the mouthpiece of the congregation. The prayers of ministers for their people were not to be despised; indeed, at proper times and places they were most desirable and acceptable; but, in meeting together for public worship, the minister should pray with the people, not for them. He thought that a minister might very appropriately seek assistance in his pulpit labours, and occasionally say to his congregation, "The sick have made unusual demands upon my time during the past week. I have not been able to prepare such a sermon as I should wish to present to you, and rather than preach an inferior one, I will take one which I know will be profitable from a printed book of sermons by Mr. So-and-So." (Laughter.) That would be an honest statement, and it would be honestly received. The minister might also occasionally ask a member of the congregation, who could read well, to assist him in reading the Scriptures, especially if he felt that his voice would only serve him for the vigorous delivery of the sermon. If there was a member of the congregation who could do one thing better than another, it would be wise for the minister to avail himself of his services. He did not know whether the congregation would always be satisfied; for there was undoubtedly a strong indisposition for lay work on the part of many of the hearers.

The Rev. B. Dale, M.A., seconded the resolution. He had passed nearly all his life in the Church, but he could not join in the eternal commendation that was given to the Prayer-book. The effect upon him even now when he entered a church was that he was unable intelligently to join in the worship. There might be some cases in which a modified liturgy might be wisely adopted, but he believed the true remedy for all the existing evils was for the ministers to make a more earnest study of the matter, and to seek more life.

Mr. H. O. Wills, of Bristol, said that this important subject had already received the consideration of the ministers and deacons of the churches at Bristol, and one point which they had introduced there was the saying of "Amen" by all the people. "Let all the people say, Amen." The plan was found to work most satisfactorily.

The Rev. T. Binney, at the urgent request of the assembly, arose, he said, out of respect to them, although all that he could say he had already said in his publications, in which the experience and observation of thirty years were condensed. As he grew older and older he felt more and more the importance of reverence in every discussion on this subject. He had always endeavoured to conduct Divine service as that his people should at all times be lifted up, and he believed they could sometimes contentedly have gone away without the sermon. Students, he thought, ought to be more instructed on the proper methods of cultivating the spirit of worship, and conducting it with appropriateness. With respect to commenting upon Scripture in reading, with the exception of little jets of thought which would throw a little light upon some particular passage, the attempt, he thought, was an exceedingly injudicious one. The principle of unity in the service, as suggested by Mr. Dale, was, he thought, a good one; but he thought the conduct of their special services, such as the opening of new chapels, was often defective for want of previous arrangement and premeditation. He urged the importance of giving out chapters of Scripture to be read and texts distinctly, and the breaking up of "the long prayer." Thanksgiving might predominate in the first half, and intercession in the second. He would not go into the question as to forms of prayer.

Friends, if we are in the spirit of devotion, if we have the life of God within us, and if we go and pour out our hearts with the people and for the people, we shall be able so to conduct the supplications and prayers of the church that the people, accustomed to that mode of worship, would turn away from the idea of any liturgy or any form of prayer whatever, if we only have the spirit to do our work as we ought to do it. (Loud applause.)

The Rev. George W. Conder said this was a subject to which he had given a great deal of attention for at least the last fourteen years; he had spoken about it many times in public, and had also written some things upon it. He held the offering of free prayer to be one of the most happy and important parts of the Sunday's work. He had not one word to say that would go athwart the strain of the closing remarks of Mr. Binney; but if they had a set of things to pray for every Sunday, such as the Queen and the country, why could they not put as much life into a form of words which should be used every Sunday when praying about those things as into words which might happen to come into the mind?

There were many things in the Prayer-book which he could not use as an evangelical Christian—which he could not use even with a little knowledge of grammar, and which were very vague; and these things he did not desire to use; but if every Sunday morning he had to help his people to go before God in the attitude of sinners confessing their sins, and yet with a humble confidence and trust in His mercy, he desired no better language than the beautiful confession with which the Church of England service opened, and which, for some time past, he had been accustomed to use. He did not propose to take the Prayer-book as a whole, but simply to take expressions of Christian thought and desire wherever they were to be found, and think none the worse of them if they happened to be in the Book of Common Prayer of the Church of England. Having had all these thoughts about helping the people a little more in public worship, he began, about three years ago, to try to realise his idea, by making free use of portions of Scripture, but altogether avoiding the Prayer-book, on account of the prejudice against it. He laid it by for six months, and then looked at it, and consigned it to the flames. He made another effort, with the same result; and at last, after going to every other available source, he found that he could find no language so fitted to carry out his idea as that of the Book of Common Prayer; and he had accordingly drawn up a selection of prayers from that book, which would give variety to the service, and afford him that help which he held he could lawfully avail himself of. He also held the opinion that it was desirable to have responses in the worship. It was a fact, no doubt, that often during prayer other thoughts came crowding into people's minds in which they were more interested, but the same thing might happen in connection with free prayer. He knew it would be objected that they were conforming to and imitating the Church of England. This was true, so far; but they were not conforming to the whole Church, nor to the Establishment, nor to ritualism; they were only conforming to that part of it which was good, and if there were any imitable things in the Church of England—which he supposed they would not deny—why should they not imitate them? If the charge of imitation came from the Church itself, let them answer that they were only imitating them in what was good, and that they saw quite enough still that was bad to make them cling to Nonconformity. (Cheers.) Many persons, too, were

afraid that this was a movement in the direction of ritualism; but, for his own part, he could adopt the change, and yet be as strongly anti-ritualistic as he was at the present time. If they would adopt no change at all, they would see a tide coming along which would rush by and leave them beside it, whereas if they adapted themselves to the demand of the times it would float them on and enable them to do a great work for this age.

Mr. MORLEY understood the real object of the paper to be to devise a plan for getting people to come to our chapels.

Lord Shaftesbury, when presiding the other day at a Bible meeting, said that an eminent Nonconformist minister had told him that, though he still preached the old dogmatic doctrines of the Gospel, yet they were not so palatable to his congregation as they formerly were. He (Mr. Morley) did not believe that statement of "the eminent Nonconformist minister," whoever he might be, to be true—(loud cheers)—and he was prepared to say that not the common people only, but all the people, never heard more gladly the simple, earnest exposition of Gospel truth than they did to-day. (Cheers.) If those ministers who were now conscious that they preached to empty benches would only make the people feel that the saving of souls was a passion with them, their places would soon be crowded. They might build costly erections, and have them fitted up to please the severest taste; but if there was not an earnest and a distinct utterance in the pulpit, there would be no real religious results. It was a solemn fact that there were in this country thousands of people who were drifting into eternity every week without ever hearing of these things, and they ought earnestly to consider how they were to draw the people to hear the Gospel. If they were to spend all that day and all that week in considering the methods of becoming a pure and spiritual power, as he was happy to say they were a social and a political power, it would be for their benefit. He was very anxious that the country should be made to feel that they were a spiritual power amongst the people. (Applause.)

The Rev. J. G. ROGERS thought they ought to ponder seriously on the fearful growth of ritualism among young men, and if possible to avoid repelling them from their services. He thought it might be possible to make public worship more helpful to the people, without in any way compromising their principles, or giving up one single iota of that free worship for which they were bound most earnestly to contend. He was not at all sure, himself, as to the liturgical introduction, but there was great force in the arguments of Mr. Conder. They must all agree that if they were to have power in connection with their worship, that worship must be adapted more to the sympathies of the people, whether in the way of responses, or any other direction to which the judgment of the ministers might point. (Applause.)

The Rev. EUSTACE CONDER said he ventured to doubt whether deliverance from difficulty to render duty easy, was a right thing after which Christian men ought to be seeking, and whether the point aimed at was not rather to have one's self lifted up so as to be equal, spiritually and intellectually, to the performance of that which might be called a priestly duty, not as a priestly order, but only as every Christian was performing the only priesthood left in the world—namely, being for the time the mouthpiece of his fellows before God.

It was possible that Nonconformist principles might bias the understanding; but still Nonconformity had its traditions, which were entitled to some respect; and it was not altogether wise to turn their backs upon the past. The Nonconformist churches must feel the influence of that great wave of feeling which was now sweeping over the country. It was possible that to breast that wave too sternly and Puritanically might be to be overwhelmed, but it was possible also that to float down with the wave might be to be carried to issues which they might not at all like when they arrived at them.

One of the Nonconformist traditions certainly was that free prayer was the very life and glory of the churches. (Cheers.) If they retained free prayer, they must retain it with its advantages and disadvantages. No man of sense would deny that there were advantages in a liturgy, but they must give up advantages of one kind if they had advantages of another kind. If there had been no advantages in a liturgy, it never would have become so prevalent as it had, and those forms in which multitudes of good men had worshipped would never be spoken of by any intelligent and catholic-minded Christian with contempt. But still, it was a warning to be borne in mind in the present state of affairs, that liturgical forms arose at the time when the Church began to get less spiritual than it had been before. He did venture to think that if their prayers were what they ought to be, and what they might be, they would be more beautiful—not if they were written down upon paper and criticised—but more beautiful to the hearts of the people than the most beautiful liturgy ever written. (Loud cheers.)

Mr. GRIMWADE found from experience, that wherever the service was conducted in the plainest manner the place was well attended by the poor, but that where other methods of conducting the service were introduced the congregations consisted almost entirely of the upper classes.

After some further discussion, the resolution was carried unanimously.

The Rev. R. BALGARNIE offered special prayer as on the previous day, and the assembly adjourned.

RITUALISM.

On Wednesday evening a meeting in connection with the Congregational Union took place in Nether Chapel. The attendance was a very large one, the chapel being crowded in every part, and hundreds were unable to obtain sitting-room.

The chair was occupied by J. K. Welch, Esq., of Clapham.

The Rev. Dr. VAUGHAN, who was received with much applause, then delivered an address on "Ritualism." After some prefatory remarks, he contended that while the Book of Leviticus was a standing protest against the zeal of the modern ritualist, the direct teaching of the New Testament delivered a verdict on that subject to the same effect. Our intelligence assured us that ritualism in religion within certain limits might be reasonable and useful. It might serve to give visibility to some of our most cherished ideas and sentiments. It was something that we could bring to our religious acts and use to express our religious feeling. Ritualism had some place assigned to it even under the Christian dispensation, but the question remained, what was that place? Nearly all the portions of our Lord's public life placed Him before us under the lights which were moral and spiritual, rarely ever in connection with anything of a ritual nature; and surely the way in which He denounced the Pharisees, who were the great ritualists of His day, should suffice to induce caution on the part of persons disposed to extol the ritual aspect of Christianity, as the manner of some now is. Dr. Vaughan then showed at some length how the teaching of the apostles was opposed to ritualism, and after indicating how the movement operated to the clear injury of Christian piety and Christian liberty, he charged modern ritualists, first with betraying a want of religious reverence in that they acted contrary to the teaching of the New Testament, which was the will and last testament of Jesus Christ; second, with showing an undue deference to church usage in past ages. He asked, in conclusion, what should be the effect of this movement upon us? It was clear that the old controversy of the days of Elizabeth and the Stuarts had come back upon us. The battle of Puritanism had to be fought over again. Our weapons had grown somewhat rusty from disuse, but they would admit of being polished and sharpened again; and sharpened they must be. Our first duty was to take care that our worship should be simple. Let it be conformed as nearly as might be to Scriptural precedent. Let there be no ritual invention about it. Let us reprove folly, but let us guard against the sort of reaction which became exaggeration. Nonconformists might build their churches after Gothic models, or after classical models, and no more betray a leaning towards Romanism in the one case than towards Paganism in the other. We eschewed superstition, but let there be everything in our sanctuaries to bespeak the interest we felt in the structure for the sake of the purpose it was designed to serve; and let there be everything in our manner of conducting worship to indicate the deeply reverential spirit we brought to it. A slovenly place of worship was sure to be allied with a slovenly service, and when these were, it might be safely concluded that little good was doing. If men were to be moved, it must be by superstition or by true religion. We repudiated the one, but should take care to have the other in its most serious and earnest form. Our psalmody should be congregational. The reading of the Scriptures should be calm and deliberate, so as to show that we felt the importance of that part of the service. It should be the result of such arrangement as to secure that a large portion of Holy Writ should be read in the House of God in the course of the year. If prayer was to be free, let those who claimed that freedom show that they knew how to use it. In conclusion, Dr. Vaughan said he was firmly persuaded that in nine-tenths of the instances of innovations, there was as much against law as there was against the Gospel. There was a mutiny—a mutiny had sprung up in the old ship known by the name of the Church of England, and no thanks to the mutineers if they succeeded in carrying her over to the enemy. But it was for them to see that they did not do so. They must not conclude that the thing was too extravagant and too grotesque to be successful, and their work was not simply to see that this project shall be frustrated, but to see that it shall be in its process as little mischievous as possible. Dr. Vaghan then showed that Apostolic succession was the foundation upon which these innovations rested, and in a comprehensive manner, alluding to the links which had been broken in the chain of Apostolic succession in time past, as for instance, when in the fourteenth century there were two Popes, one in France, and the other in Italy, and when Archbishop Sancroft was deposed and Archbishop Tillotson appointed in his place, he concluded by impressing upon his hearers that to strike at the scheme of Apostolic succession was to strike at the most vulnerable point of these innovations; to send the axe there was to send it to the root, and the tree was gone. Dr. Vaughan resumed his seat amidst loud applause, his address having occupied about two hours in delivery.

The Rev. JAMES GWYTHER, who was to read a paper on "Evangelical Teaching," read only a portion of it, in consequence of the lateness of the evening.

At the conclusion, on the proposition of the Rev. T. Binney, seconded by the Rev. Dr. Smith, a cordial vote of thanks was passed to Dr. Vaughan and the Rev. Mr. Gwyther for the addresses they had delivered.

THE THIRD SITTING.

The third session of the Union was held on Thursday morning. After the devotional service, it was stated that George Hadfield, Esq., M.P., had promised to give at once 1,250*l.* towards building five chapels in Sheffield, provided the town embarked in the scheme, the money accumulating while needed, and 250*l.* each if they were finished and opened during his lifetime. The announcement was received by acclamation.

PASTORAL VISITATION.

The Rev. R. A. REDFORD, M.A., LL.B., read a paper on "The duty and advantages of pastoral visitation." He urged that the pulpit might be too exclusively relied on.

Education is not always altogether or chiefly the fruit of preaching; familiar, affectionate intercourse being inexpressibly important; no preaching can be powerful which is not steeped in sympathy, and that sympathy can only be acquired by living contact with people. Preaching needs to be pressed home on the conscience by personal dealing. Moreover, the pulpit is not every one's *forte*. Pastoral visitation cannot be devolved on another. In times of suffering, bereavement, and disappointment, the presence, and feeling, and words of the pastor are felt to be very precious. Might not pastoral visitation be better utilised—made more profitable? In large towns systematic visitation could not be sustained, and as means to facilitate it, lists of those locally neighbouring one another would be advantageous. Ladies, too, were available for the seeking out of absentees and of the sick. Visits should have a definite end, and the children specially noticed, reminded of their baptism, and urged to realise the blessing of which they bear the seal. Should not their names be enrolled in our church books as disciples, and their reception into the church follow their profession of faith? The charities of the church should be distributed irrespective of the fact that the parties do or do not attend a place of worship, so as to preclude the charge of narrowness and a view to proselytising. Class-meetings might be used without making them directly, or in all cases, the expression of experience, and thereby the state and needs of persons ascertained.

The Rev. URIAH THOMAS moved the thanks of the meeting to Mr. Redford for his very instructive paper, and that the subject be commended to the earnest consideration of the assembly. He urged that if they wanted their churches to be holier, they must have their homes holier.

Mr. CHARLES REED, in seconding the motion, said he thought that if our families were to be holy and happy, and our young men now drifting off from us were to be retained, they must have more of the presence and conversation of our pastors, making themselves their friends, and directing their amusements.

The Rev. J. H. WILSON, formerly of Aberdeen, now of London, gave the result of his own experience during several years' pastorate. His most successful sermons were those which had been formed out of what he saw and heard in the homes of his people.

The Rev. D. LOXTON thought that many ministers did not understand, or at least did not preach, good theology owing to their unacquaintedness with humanity.

The Rev. Mr. GUNN, of Warminster, said visitation was necessary, not only to better preaching, but to better praying. If the pastor was to offer several prayers every Sunday as the expression of the people's feelings, he must know those feelings.

The Rev. H. OLLERENSHAW said this visitation was that department of his pastorate with which he was most dissatisfied. His church consisted of 400 members, and the chapel had 1,500 sittings, and the average of his services fifteen weekly. How was it possible to discharge this amount of labour? He could only visit his members once a year.

Mr. THOMPSON, of London, described the method in his own place, in which the whole congregation was divided, and each portion assigned to some deacon, who was responsible for his charge. On certain days those resident in the district were gathered into some convenient place to meet the minister.

The Rev. SAMUEL HEBDITCH, of Bristol, suggested that the labour for preparing for the Sunday might occasionally be relieved by an exchange with a brother minister, and the time thus saved devoted to pastoral visitation. The demand of people on their pastors was sometimes most exorbitant, and should be corrected.

After some remarks from the Rev. T. MAYS, Mr. PRATT said he thought that more visitation might prevent what was now so loudly and generally complained of, the abandonment of the chapel by the wealthy portion of our people for the Church.

The Rev. THOMAS JAMES said that during his fifty years' experience he had marked the connection between the weal of churches and the exclusive dedication of their pastors to their own flocks.

The Rev. H. TARRANT spoke of the desirableness of the office-bearers associating themselves with the pastor in this work, believing the families would most gladly welcome them.

The Rev. Dr. VAUGHAN did not believe that pastoral visitation would be any substitute for hard study. If your preaching be not abreast of the intelligence of the day, you will lose your power. He had made the experiment of combining careful, preparative, and pastoral visitation, and by a proper economy of time he had served his people so that they had not suffered any loss. Some ministers, like their President, had made the press a vehicle of extensive benefit, and had yet not neglected other duties. He himself could say he had never neglected one sick bed during his twenty years' pastorate. Time *must* be found for reading. Keep your head right and your heart right for God.

After remarks from the CHAIRMAN, explaining his own mode of working his large church of more than 1,000 members, the motion was put and carried.

The paper on "Our Hymns," to have been read by the Rev. J. Miller, M.A., was withdrawn.

THE PRESS.

The next paper was on "The Press in relation to our denomination," by the Rev. J. B. PATON, M.A. It was extremely elaborate. He said he was glad to learn that two first-class weekly papers connected with the denomination were likely to be amalgamated. (Cheers.) With regard to the *British Quarterly*, which had now a high position, and to its late editor, he could not over-estimate the services rendered by

it and him to the body. He bespoke for it under its new and able management the most hearty support. He thought the denomination had neglected its own interests, and its duty too, in not better supporting its own literature, and especially in that no worthy books has been published of late in defence of their peculiar principles. The opinions of the age were largely moulded by such books. Amongst them might be named the "Eclipse of Faith" and others; but still there was a great deficiency in this respect. Who now heard of "The Congregational Lecture" amidst Bampton and Hulsean Lectures? (Hear, hear.) The great questions now agitating the public mind required profound treatment, and he prayed that witnesses might be raised up in this great field of literary effort. What help were we giving to the age in this respect? The relation of civil society to the Church had been elucidated by such men as Mr. Miall, but there was room for further labours in this direction. The conditions necessary for a successful use of the press were money to pay for talent, and high talent to contribute to it. The circulation of the denominational literature might be increased, and then it would be the better able to pay liberally for its contributions. The appointment of a literary officer in the church was likely to be very useful. Some good might be done by subsidy—buying papers for circulation in quarters where they were not likely to reach. The Unitarians had cultivated the mind of their community, and had therefore achieved great power. He questioned whether we had not somewhat sacrificed our higher attainments to popular effectiveness. There was room, however, for both. (Cheers.)

Mr. Carvell Williams moved a resolution, thanking Mr. Paton for his valuable paper, and commending the subject of it to the notice of the friends of truth and religious freedom. He said that having been for some years as diligent a reader of the Episcopalian as of the Nonconformist newspaper press, he thought that in regard to intellectual power, manly adherence to principle, and general tone, the latter would compare favourably with the former. He suspected that in the matter of support both classes of journals were in much the same position; the bulk of the readers being ministers and leading laymen, while the great majority of both Episcopalians and Dissenters read no journal which either gave information respecting the religious movements in which they were professedly interested, or advocated the principles to which they were professedly attached. (Hear.) And what was the character of some of the journals which were not only read, but even applauded, by many Nonconformists in the present day? They were journals which were unchristian in sentiment, were false to the principles of humanity, and sneered at almost everything liberal. There should be at least a consciousness of the fact that some of our popular journals could not be systematically read by young people without their being to some extent demoralised. (Hear, hear.) Referring to the support which should be afforded by Nonconformists to the press, the speaker said that weekly journalism of a high class was threatened by two dangers; one arising from the growth of cheap religious papers, and the other from the growth of daily journalism. But it would be folly to abandon established journals of great value for new ones, which were necessarily inferior; while, as there were many problems which would not be solved in twenty-four hours by slashing writers, there would always be a necessity for the more thoughtful utterances of weekly journalists. The spread of education and the approaching extension of the franchise, were two facts which should stimulate Nonconformists in the wise use of the press, in all its departments. Nonconformity had already done something to shape the political destinies of the country, and it should be quick to use fresh opportunities for bringing the population nearer the church and nearer to God. (Cheers.)

The Rev. G. W. Conder thought that among their four thousand churches ample support ought to be found for their journals, and that it was a discredit that they were not better sustained. One of the necessary evils of Independency was the want of the *esprit de corps* which was so prevalent in other bodies. They wanted it. One part of the duty of all holding their principles was to support the organs which advocated them. He hoped the *British Quarterly*, now it had got into new hands, would not blink in the slightest degree its Nonconformity under the plea of caring for its larger circulation. As to the newspapers, he hoped those which were specially denominational would receive cordial support and recognition. (Cheers.) Mr. Conder mentioned particularly the *Patriot* and *Nonconformist*.

After some remarks from Dr. Tomkins and other gentlemen, the resolution was carried.

The Rev. J. Muncaster and the Rev. R. Ashton moved the thanks of the assembly for the extreme kindness they had received from the ministers and friends in Sheffield, and from the ministers and members of other communions, which was acknowledged by the Rev. Dr. Loxton.

CHAPEL-BUILDING.

John Crossley, Esq., on rising to make a statement on this subject on behalf of the English Congregational Chapel-building Society, was received with much applause. He made a statement on the subject similar to that which appeared in our columns last week. He said that the limited number of contributors was an inconsistency, showing as it did that the denomination as a whole were not responding to duty. There had been only fifty collections last year out of 2,000 churches. They had many applications, but the committee was now at a standstill from want of funds. Temporary chapels of iron or otherwise were a very desirable mode of breaking new ground and preparing for permanent structures. Their loans precluded the need of mortgages. He thought Mr. Hadfield's offer should receive the best thanks and the most earnest consideration. It was truly a noble offer. He moved:—

That thanks should be given to Mr. Hadfield for his munificence; also for his unwearied, zealous, and successful advocacy of the rights of Dissenters in Parliament.

S. Morley, Esq., seconded it with great pleasure, for two reasons—because he had long watched with delighted admiration Mr. Hadfield's conduct, so thoroughly consistent; and then, because he was able to bear testimony to the high respect in which Mr. Hadfield was held by several members of Parliament not at all sympathising with his views, but struck with the perseverance and manliness of his career. He believed there were men outside who would support the town if it girded itself for the effort.

The Rev. H. Tarrant said they could build the chapels without help.

The Rev. T. Binney moved that thanks be presented to the Rev. N. Hall, the respected chairman, for the effective manner in which he had discharged the important duties of his office during the present session. The efficiency with which he had acted was most marvellous. Some things had been difficult and some delicate; yet with wisdom, tact, and suavity, he had managed them all so as to win his admiration. Dr. George Smith seconded the resolution, which was carried with acclamation, the whole audience rising to their feet. Mr. Hall having returned thanks, the benediction was pronounced and the session of the Union terminated.

In the evening the Rev. J. G. Rogers, B.A., preached the annual sermon to the Union in Nether Chapel.

ADDRESS TO WORKING MEN.

On Thursday evening also the Rev. Newman Hall delivered an address to the working men of Sheffield, in the Temperance Hall. The building was crowded to excess, and many hundreds of persons were unable to obtain admission. Mr. Hall was enthusiastically cheered on entering the room with Mr. S. Morley, who took the chair.

The Chairman, in the course of some introductory observations, spoke of the importance of religion as a means of elevating the condition of the working classes. He was convinced that the man who was most earnestly endeavouring to find out that which was God's will, and to act up to it, would be infinitely happier than the man who cast aside all the restraints, the obligations, and the privileges of religion. (Cheers.) He then descanted upon the importance of self-denial, and an extension of the suffrage.

The Rev. Newman Hall, LL.B., who was received with loud cheers, explained that he had been requested by the committee of the Congregational Union to address the working men of Sheffield, and that he complied with the request with great pleasure.

He went at considerable length into an exposition of the principles upon which the Independent body is founded, and showed the perfect freedom from State patronage and control that it enjoyed. The Independents would be ashamed to take any money from the State for the support of their religion. He then glanced at a variety of subjects, the most important being the importance of a proper appreciation by the working men of the vital importance of religion. In speaking of the obstacles in the way of improvement, he alluded to the affected contempt with which persons would often say to ministers, "Oh, you are paid, you know, for saying this." Well, it would be as reasonable and logical to say that bread was not fit to eat, or knives were unfit to cut it with, because the baker and the cutler were paid for their labour, as to say that Christianity was worthless because ministers were paid for preaching it. Mr. Hall's argument on this point was reinforced by several simple but striking illustrations, and appeared to go right home to the minds of his audience. He spoke of the importance of education, and of the dangers to society that arose from ignorance, and remarked that the people must be educated by some means or the other. The community that would have to suffer from children growing up ignorant, ought to see to it that nobody grew up ignorant. (Cheers.) Speaking of the reasons why so many of the working classes do not attend the public celebration of Divine worship, he said that one reason was tyranny.

There could not be too much said in condemnation of the despotism of employers who used their men and then threw them away when they were worn out, and treated them merely as "hands," not souls. He thought working men had a perfect right to demand whatever wages they could get, to combine to get those wages, and to strike if they could not get them. (Great applause.) But there was another side to the question—

Suppose a man were to go to another and say, "I have been working for six shillings a day, and I want seven; I want you to join me in refusing to work for less than seven"; and if the other man were to reply, "I trust my employer, who says he can't afford to give more at present; and I have a wife and children, and if I were to lose my work, my wife and children would be in difficulties. I don't feel disposed to do as you ask, but you can do it if you like, but I shall go on working." Supposing the first replies, "Very well, a number of us will combine together, we will drive you from the works, and if you persist in it, we will blow up your house!" That was tyranny! (Great applause.) If the tyranny of the men who had never professed to care for freedom was a despicable thing, the tyranny of those who were always denouncing tyranny and crying out for liberty was so despicable, that he could find no word in the English language strong enough to express it. (Renewed cheers.) Out upon such despotism! Let the working men deliver themselves from the shackles of their own class. (Cheers.)

He then spoke of other kinds of tyranny that were exercised upon working men to keep them from the House of God.

In many a workshop the fact that a man had become a church or chapel goer subjected him to an odious persecution by his fellow workmen—a persecution so severe that unless he was a thorough Christian he was unable to bear it. If a man attended service at a theatre or a public hall he was not attacked, because it was not considered that he had "committed" himself by going to a secular place. It was the practice of too many men to say of any one of their fellows who attended church or chapel, "Oh, he has turned Methodist," and very often their taunts and jeers drove the victim back into evil courses. (Hear, hear.) He was in favour of political reform, but he warned the working men that the real reformation must be from within. Let them reform themselves, and all other reforms would follow; neglect self-reform, and they would find political reform to be a delusion, a cheat, and a snare. (Cheers.) Mr. Hall touched briefly upon the immense evils occasioned by the liquor traffic, and in conclusion, he addressed himself to the hearts of his audience with fervent and impassioned eloquence, entreating their attention to spiritual things, and showing the inestimable blessings that flow from sincere belief in the Saviour, and a life regulated by that belief. The peroration (says the *Sheffield Independent*) was listened to with breathless attention, and at the close the audience cheered the rev. gentleman with the heartiest enthusiasm. He brought the proceedings to a close by pronouncing the benediction.

EDUCATION BREAKFAST.

On Friday morning there was a public breakfast at the Wicker Congregational School room when the subject of voluntary education was discussed. There was a large attendance of ministers and friends. The chair was occupied by Mr. John Crossley.

The Rev. Dr. Unwin, President of the Homerton Training College, after some prefatory remarks, entered into a statement of the working of the College with which he was connected. During the time it had been in existence it had sent forth upwards of four hundred teachers, and, although in respect of some of these cases disappointment had occurred, on the whole the friends of the College had realised as large an amount of success as they could have reasonably expected. It had been with him a matter of earnest desire and conscientious effort to send forth teachers who would be in harmonious association with the churches and with the ministers. (Hear, hear, hear.) The College had not only supplied teachers for schools in their own country, but it had sent some to foreign lands. One, some time ago, was sent to Madagascar, where he witnessed a good confession, and had now entered upon his reward. Others had been sent to Africa, to India, and to British Guiana. Dr. Unwin concluded by asking that the Educational Board might receive a large share of support in order that they might secure a friendly inspection of their schools, a larger interest in the education of the young throughout the country, and that they might aid schools in poor districts.

Mr. S. Morley next addressed the meeting. After some remarks illustrative of his well-known opinions upon the Government system of education, he alluded to the movement in which he himself had taken part, for the establishment of middle-class schools in London, in which a first-class commercial education was given for a guinea a quarter. He spoke of the success which up to the present time had attended the movement, and he said, in the course of a comparatively short time, they would have a belt of such schools round London.

Mr. Leader expressed the gratitude of the voluntaries of Sheffield to Mr. Morley for his visit, and in reference to the new movement for middle-class education in London, he asked Mr. Morley kindly to explain on what grounds it was believed it would not in the long run injure education by weakening and preventing private enterprise, which fed, and clothed, and housed us better than any Government or society could do? This point had been raised in the *Nonconformist*, and it deserved to be well considered.

Mr. Morley replied that it was intended that the middle-class schools should be self-supporting, and that at present he was not convinced that the low charge of a guinea a quarter would be sufficient to pay all expenses. At present the poor could not educate their children, and he held that the essence of the voluntary principle was the union of the strong with the weak. The schools were intended as an expression of sympathy with the employers and the employed. Upon the question whether such schools would prevent private enterprise, Mr. Morley considered it was quite legitimate for men of capital to supply food or other commodities at a lower price than was being charged when they considered that more than a fair profit was being obtained.

The Rev. Dr. Smith, the Rev. Andrew Reed, and the Rev. J. H. Wilson each delivered an address on the voluntary system of education.

On the motion of Mr. Morley, seconded by the Rev. Dr. Falding, a vote of thanks was unanimously passed to Mr. Crossley, and on the proposition of Mr. Baxter, the London Board of Education were included in the vote.

The vote of thanks having been acknowledged, the meeting was brought to a close by the benediction.

A correspondent has been kind enough to furnish us with a sketch of the proceedings of the Union, for the greater part of which we find it impossible to find room. We subjoin, however, some reference to the working men's meeting, and the general impressions of the writer:—

At night, as at Bristol, so here, it had been determined to hold a meeting specially of working men,

tickets for which were sent round to the iron, steel, and cutlery works, producing such an audience in the large Temperance Hall as had never before gathered within its walls. Mr. Morley presided, and in a few pithy words introduced the lecturer to the meeting, and most surely but seldom has speaker received such a welcome, and very rarely indeed has a noble greeting been more gloriously earned by the efforts that followed. A local organ has the following:—"The lecturer, from the hearty reception which he experienced on entering, was evidently no stranger, in reputation at least, to the working men of Sheffield. From the first he manifested the wonderful power he has over men's minds; reverend as he is, he in a few moments had the vast assembl ge (composed almost without exception of *bonâ fide* working men) with him, and the sympathy which he at once set up was never for a moment disturbed, though he touched upon many topics usually unpalateable to the working class. With masterly tact, irresistible eloquence, touching pathos, and a thoroughness of manly and Christian feeling that swept away like a mist the prejudices and suspicions that so often and so unjustly separate our artisans from their sincere well-wishers in the ministry, he swayed the assembly at his will, as a skilled musician plays, with majestic swell or sweet melody, or passionate wail, the instrument that lies passive to his control. It will be long before those who heard the address, that for nearly two hours made 3,000 people lose all remembrance of time, will forget his words."

There is hope for our country when the artisans of it will bear to hear their faults paraded before them as on this occasion, and could so heartily respond to the real and only remedy for all their wrongs. The meeting was most reluctant to depart, although it had been so inconvenienced by the crowding and the heat. There can be no doubt that for practical usefulness for Sheffield, the working men's meeting will leave its deepest and most indelible mark.

The Congregational Board breakfast at the Wicker Chapel was an excellent gathering, and the speaking on the whole good. The idea of having an inspector is good, if a good inspector is to be got.—a good man of honest purpose, not only willing faithfully to watchover the Homerton interest, but to keep the eye of a lynx towards the abominations of Church encroachments in the matter. It would be well, too, if ministers and friends on a visit to any locality would look in upon our various free schools. It is painful to see how this matter is forgotten; in some districts the visitors' book is almost superfluous, so very few and far between are the visitors. The teachers would be all the better for such chance encouragement, and truly the visitor would be none the worse.

On the whole, the meetings have been a great success. The business was never better conducted, the number attending never larger in proportion to the number of delegates; and never was a kinder interest manifested, or a heartier spirit shown than by the Sheffield people. But means must be taken to limit the length of the papers, if the gatherings are to retain their efficiency; and whoever may be offended or pleased, the best and most practical men should be found as chairmen and speakers for the great public meetings; nor would it be amiss, if the plans could be so devised, that the opportunity of so many ministers assembling should be taken advantage of for the spiritual enlightenment of the mass of the people in every quarter of the town "whither the tribes go up."

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

MISSIONARY MEETING.

The autumnal session of the Baptist Union of Great Britain and Ireland was commenced on Tuesday evening by a public missionary meeting at Myrtle-street Chapel, Liverpool. The edifice was crowded by a large and attentive audience, Mr. Richard Harris, of Leicester, occupied the chair, and there was a large attendance of ministers present.

The Hon. and Rev. BAPTIST NOEL and Rev ISAAC STUBBINS, late of Orissa, having addressed the meeting, a collection amounting to 80*l.* was made. Dr. UNDERHILL then addressed the meeting amid loud and repeated applause. The speaker confined himself to the subject of Jamaica. At the conclusion.

The Rev. J. P. CHOWN, of Bradford, proposed the earnest and hearty thanks of the meeting to their beloved and honoured friend—always beloved and honoured, but never so beloved as now—Dr. Underhill—(loud cheering)—for his clear and masterly statement of the state of affairs in connection with that island whose name and fair fame were precious to them all, with the assurance of their sympathy, support, and earnest prayers that God might be always with him. (Cheers.) The Rev. A. M'LAREN, of Manchester, seconded the motion, remarking that he had great pleasure in having his name associated with such a resolution.

The Rev. W. BROCK, of London, supported the proposition, which, he said, required no support whatever.

Their dear friend (Dr. Underhill) in certain other quarters had been so badly treated, had been so dishonourably treated, his name had been cast out for evil for the performance of one of the greatest works which man could perform, that although the resolution required no support, one was inclined to support it. Dr. Underhill was a representative man, who had represented them better than many of themselves could have done. (Laughter.) He should like, if it were the time, that there should go to Mrs. Gordon an expression of their deepest comdolence—(applause)—condolence for the murder- (loud cheers)—of an innocent and God-fearing man—(renewed cheers)—and he should like to be the collector of a fund for putting on the spot where he was illegally executed a tablet to his memory, and he would put on that tablet a quotation from Holy Scripture—"He honoured all men; he loved the brotherhood; he feared God; and he honoured the Queen." (Great cheering.)

The Rev. H. S. BROWN afterwards said that he had great pleasure in supporting the resolution. As the minister of that place of worship, he expressed his cordial concurrence with all that had been said that evening, and he tendered his personal thanks to Dr. Underhill for his clear and masterly statement of the Jamaica case. (Applause.) The resolution was carried amidst general applause.

Mr. ALEXANDER INNES, who occupied a place in the gallery, here attempted to address the meeting, and some confusion ensued, which prevented his remarks being heard by the reporters. Whilst Mr. Innes was trying to get a hearing the organ pealed forth, and his voice was drowned by the large congregation singing the Doxology with great fervour.

The Rev. H. S. BROWN afterwards said that lest there should be the slightest possibility of misunderstanding, he might be allowed to say that the little disturbance which had been attempted a few moments previously had not the slightest reference whatever to the Jamaica question or to Dr. Underhill's statement. (Hear, hear.) That vote was carried in the most perfectly unanimous manner, and if anybody doubted it they would put it again. (Applause.) He afterwards moved a vote of thanks to the chairman, which was carried, and the proceedings were brought to a close.

OPENING MEETING.

The first meeting of the autumnal session was held on Wednesday morning, at Pembroke Chapel. The Rev. J. H. HINTON, M.A., was in the chair during the preliminary devotional services, and briefly described the course of business.

THE CHAIRMAN'S ADDRESS.

The Rev. J. ALDIS (of Reading), Chairman of the Union, then read an address on "The Duty and Advantage of Domestic Worship." Upon the cultivation of family domestic worship depended in a large degree the consolidation and increase of the church. Family worship was intended to embrace the whole family life, from the youngest to the oldest member; and servants also should be included, not for the purpose of proselytising, but as part of the master's responsibility to God. The exercises should be made attractive, not so prolonged as to beome a burden, not so short as to be hurried through indifferently like a task. They should be studiously varied, fresh and hearty, so that the interest might be maintained. Bible-reading should hold a foremost place, and explanations and comments should be made, or daily portions read if possible; the subjects of prayer should for the most part be those in which the family itself was interested; and singing, if practicable, be introduced, for home psalmody to be effective was not dependent upon high artistic cultivation. Want of time and the uncertain exactions of business were often pleaded as excuses, but it must be remembered that few things were of much worth which cost us no trouble, that "where there was a will there was a way." Frequent and late visiting was a practice which had a serious and often fatal effect upon domestic worship. Taking an historical retrospect, Mr. Aldis pointed to the rigour and earnestness which characterised the family devotion of the Puritans, and argued that its effect was manifest not only upon religion, but upon politics, for men who had been trained to devotion and obedience made the best patriots, and a nation in which one-third of its members were influenced by family devotion, and the spirit which it produced could not long remain misgoverned. The first symptom of the decay of Puritanism was the decay of the family altar. It had become the fashion amongst the witlings of the press to ridicule the severity of the Scotch observances, but it must be admitted—if we were just—that scarcely any nation of equal numbers had done so much to advance liberty, intelligence, and piety. Burns, in his "Cotter's Saturday Night," had hit the truth when he declared that it was from scenes of domestic devotion and family piety that "Old Scotia's grandeur springs." (Cheers.)

STATE OF THE DENOMINATION.

The Rev. J. H. MILLARD, B.A., read the "Message of the Committee," which congratulated the Union upon the satisfactory results which had so far attended the organisation, and called attention to the improvements which were attainable in regard to denominational extension. Notwithstanding the fact that one-fourth of the Baptist chapels now erected in England had been built within the last twenty years, there were still many populous places in the land which were either wholly or partially destitute of chapels. Cumberland, with a population of 205,000, had only four Baptist churches; Westmoreland, population, 60,000, two churches; Northumberland, 350,000, ten churches; Durham, 500,000, nineteen churches; there was but a single church each at Blackburn, Chester, Ashton, Eccles, and Lancaster; and none at Altrincham, Clitheroe, Dukinfield, Farnworth, Warrington, Ormskirk, and Leigh, and many other places with an equally large population. The committee urged upon the Union the importance of hearty and simultaneous action, with a view to increase the action and influence of the body, and what was most important the blessing of the Gospel, into places hitherto untouched, and pointed out the responsibility which rested upon wealthy communities like that of Liverpool in this respect.

DEACONS.

A paper on "The deacon's office in relation to church finance," was then read by Mr. JAMES BENHAM, of London. There were four financial questions to which the attention of the deacon was directed; the expenses of the maintenance of public worship, the temporal support of the minister, the relief of poorer members, and provision for the religious and benevolent operations of the church. There should be no waste, no parsimony, no jobbing with the funds—(Hear, hear)—debts should be promptly discharged; the first consideration should be, not to make the expenditure meet the income, but to make the income meet the expenditure. (Hear, hear.) Delicacy, kindness, and liberality should characterise the dealings with the minister. The payment of the minister's stipend in advance might often be found to be an acceptable arrangement. (Hear, hear, and laughter.) Mr. Benham objected to fixed annuities to poor members. The church's gifts were intended to supplement rather than entirely to relieve the wants involved by poverty and misfortune. The sources of income enumerated by Mr. Benham were pew-rents and weekly offerings.

Mr. JOHN COOK, of Bradford, moved a vote of thanks to Mr. Benham for his valuable paper, and spoke in favour of relieving ministers from "carking care," so that they could devote themselves with freedom and success to spiritual work. He also recommended a lay agency in connection with the larger churches. Mr. S. R. PATTISON (London) seconded the resolution, which was adopted unanimously.

A discussion on the question raised by Mr. Benham was then opened by Dr. FOSTER, of Huntingdon, who suggested that as the office of deacon was now much more onerous and responsible than formerly, the work should be performed in a liberal and business-like way. Mr. MOUNSEY (Liverpool) spoke of the importance of keeping accounts well, and looking after defaulters. He had known of cases where, from the neglect of deacons, pew-holders had been allowed to fall two or three years in arrear. Mr. J. TURNER (Liverpool) thought that ministers were to blame in not enforcing the duty of liberality upon their congregations. Ministers were too "shamefaced" in the matter, and the result was that the people were not educated to a proper standard of liberality. Mr. POPPLEWELL (Manchester) thought that ministers could not well preach to their congregations about their own salaries. This was the business of the deacons. Mr. Popplewell thought that fixed salaries to ministers were entirely unscriptural. Mr. KELSALL (Rochdale) argued that pew-rents should be paid, as a matter of justice, independently of other donations. The Rev. F. TRESTRAIL thought that ministers had been too squeamish about speaking on the subject of money. Money was a gift just as much as intellect and position, and Christian people ought to be taught how to use a gift which was of God. The Rev. C. H. SPURGEON cited the experience of his own church as a successful illustration of the employment of both deacons and elders in the work of assisting the pastor. Some men made good elders who were not suitable for financial affairs, while others well combined both the functions. His church comprised 3,500 members, but by meeting his elders and deacons, and supervising their work, he was enabled to maintain a complete pastoral supervision over the whole. Mr. Spurgeon deprecated any cant or squeamishness as to ministers not claiming their due reward. The labourer was worthy of his hire, and a minister who could earn a large income by devoting himself to trade or professional pursuits, had a right to have this fact recognised in the consideration of his salary. (Hear, hear.) He himself had an offer once of a partnership in a mercantile concern, with 3,000*l.* a-year, and perhaps, ere this, he might have made his fortune and retired, had he accepted the arrangement. (Laughter.) The Rev. J. H. HINTON thought that bishop, elder, and pastor were the same, according to Scripture, and that the only superior officer was the deacon. He denied that the weekly offering system had everywhere worked well. The Rev. N. HAYCROFT (Leicester), who objected to the burden of explanations and appeals about salary being laid upon the minister, said that the poverty of the salaries paid by many Baptist churches had prevented large numbers of young men from joining the ministry. The Rev. Dr. ANGUS pointed out that much good might be done by uniting several churches under one pastor and having an active lay agency. The Rev. J. T. BROWN (Northampton), dwelt upon the duties of the large to help the poor churches in regard to ministerial support.

The Rev. Dr. HOBY had risen to speak when the Union adjourned for dinner.

In the evening, a *conversazione* was held at the Philharmonic Hall, the Rev. C. M. Birrell in the chair. Amongst the speakers were the Revs Wm. Brock (London), Thomas Goadby, B.A. (London), Charles Vince (Birmingham), Richard Glover (Glasgow), &c.

MR. SPURGEON ON THE ESTABLISHED CHURCH.

On Wednesday evening a meeting of delegates and members of Welsh Churches was held in Myrtle-street Chapel; the Rev. J. Pritchard, of Llangollen, in the chair. The speakers were the Revs. C. H. Spurgeon, T. Price, J. E. Jones, and R. E. Ellis. Mr. Spurgeon, who was received with immense cheering, spoke for three-quarters of an hour. He said that their English friends would be better for some of the Welsh fire. It seemed to him that for a long time the position of the Baptists in England and Wales had been that of an army encamping in the battlefield, and it had been very stern work to keep the battlefield and hold their own. The conflict had been very severe; their enemies had been very many and very strong, and they themselves had not always such courage as God's promise and God's presence ought to have given them, and they had only been able sometimes to keep the enemy back and do no more. He thought the time had come when they should hear another watchword, and instead of standing on the

battle-ground in the mere faithfulness of keeping the peace, they should hear the Master's voice saying, "Forward, forward! Go on to the fight to win more of the battlefield from the foe, and to conquer province after province for King Jesus." (Cheers.) Towards the close of his speech, Mr. Spurgeon pointed to the great increase of ritualism and strongly denounced it. Only the last week and the week before, if they had gone into hundreds of churches they would have seen them garnished and decked out so that they would have believed them to be flower-shows, and would never have conceived that they were places for the worship of God. They would have seen mummeries performed which would have disgusted their sires, and which would make them feel like Oliver Cromwell when he dashed his hat down and said, "Why, I have heard flat Popery at St. Paul's Cross." People now were quite pleased with that sort of thing.

The fact was there had been long patience with this National Church of ours, and there had been true love between the Dissenters and the godly in it; and in the days when the Revolution happened, and James offered liberty to the Dissenters, it was no mean thing for them to say of their sires that when they believed that Popery would be benefitted by it they would not accept that liberty, but they joined heart and soul with the Evangelical party of the Church and saved England then. (Applause.) There had been no gratitude for that. (Hear, hear.) Their return had been a long series of oppression and insult, and little else; and now the Evangelicals cried in vain for help in their distress. The little Evangelical party might say, "Will you help us?" Their reply would be, "No; if you were true and came out, we would receive you as our most earnest brethren. (Loud applause.) As long as you remain in the communion of the Established Church it is no interest of ours what becomes of you. If you will still persist in keeping in communion with the abominations of that Church you must take the consequences, as before God you will be responsible for them." But it was an awful thing, it was dreadful to believe that the vitality of that Church now seemed to be going not towards moderate Romanism but towards thorough-bred Popery. In fact, in some respects they even excelled the Papists, and the cry of Christians should now be, "*Delenda est Carthago.*" It must be destroyed, not reformed. They did not go now for the abolition of Church-rates and the reform of the Prayer-book; they were indifferent to the whole thing. They went for the sweeping of it utterly away, because it had turned unto that abomination of desolation—the Antichrist of Rome. (Applause.) They might perhaps think he spoke somewhat too strongly; but if he could put them down in the midst of some of their London churches and let them smell the incense and see the gaudy processions and mark the bending before gods of bread which they put upon the altar, they would feel they must come down altogether. (Applause.)

CONDUCT OF PUBLIC WORSHIP.

On Thursday morning, after the devotional services, which were led by the Rev. J. Paterson, D.D., of Glasgow, and in which several ministers took part, a paper on "Public Worship" was read by the Rev. S. G. Green, B.A., President of Rawdon College. Declining spirituality was nowhere so mournfully apparent as before the mercy seat. The worship of the church was a different thing from the worship of the congregation, and it was a serious question whether the whole of the Lord's-day should be surrendered to the congregation. Modern Nonconformity had changed the sacramental ordinance to a monthly celebration, but why not adopt the apostolic precedent, and let the church meet for this purpose once a week? (Hear, hear.) One mark of a revival of apostolic congregationalism would be that the churches would come together like the church at Troas, on the first day of the week, to break bread. The worship of the sanctuary should be regarded as of supreme importance. Singing and prayer were often called the "introductory" parts of the service, instead of being considered as the service itself. Undue prominence was too frequently given to the sermon, and when the speaker wanted rest the meeting *in parenthesis* praised God. (Laughter.) Lecture services, like those adopted amongst the older Nonconformists, as distinguished from worship, might be adopted occasionally with great advantage. Having enumerated many reasons which might be urged in favour of a modified liturgy to be used in public worship—the principal of which were that familiarity with sacred words (as with hymns, for instance) did not diminish their effect upon the mind, and that the prayers should not always be dependent upon the mood of the minister—Mr. Green argued that, upon the whole, the congregation drew nearest to God when uplifted by the pastor's own prayer. Though occasionally his spirit might fail, there would be an inspiration connected with his uncopied efforts which might be sought in vain in connection with the best of human forms. With regard to extemporised prayer, there was often too great a tendency to exhortation, and though apparently aimed at heaven the prayer had a tendency to rebound to earth. Mr. Green objected to the custom of sitting down to prayer. Reverence, external as well as internal, was essential. Ornamentation, too, beauty and comfort, should be studied; the House of God should correspond in beauty to the fairest homes of the people who had built it. Punctuality should be observed in the services; the music should be in tune; and the congregation should join heartily; there should be no delegation of this branch of worship to the choir alone, no transplanting of the concert-room to the House of God. Choirs should be chosen from the congregation; a professional choir had no business in a place of worship. (Hear, hear.) A spirit of fellowship should characterise the worship. The reader also discussed the propriety and advantage of deacons and members of the congregation assisting the minister in reading the Scriptures and in prayer. In many cases, he believed, those of the congregation who had such gifts might most profitably use them in this way. He also recommended a devout and audible joining in the worship at times on the part of the congregation. At all events the congregation should join heartily in the "Amen." The prearrangement of lessons would often be found advantageous, as the congregation might read them beforehand and more thoroughly appreciate and enjoy them when read by the pastor.

The Rev. James Martin (Nottingham), moved a vote of thanks for Mr. Green's paper. He did not think that prayer was the sole and important object of public worship, or that by giving it the prominence required by Mr. Green they would be following the purest and most apostolic models. The early Christians met to be taught as well as to pray, and the pastor was pre-eminently the teacher.

The Rev. John Penny seconded the resolution, observing that the long prayers which often characterised the Sunday services were often wearisome and unprofitable.

The Rev. J. H. Hinton objected to *public* worship. "Worship" implied a worshipper, and was an affair of the spirit. He particularly condemned the playing of "voluntaries" as a part of worship, and said that they often seriously impaired the effect of the sermon.

The Rev. W. Brock wished it to be understood that, whatever Mr. Hinton's views were, the Baptist body did not, as such, underrate public worship. (Cheers.)

THE BRITISH AND IRISH BAPTIST HOME MISSION.

The Rev. C. Kirtland next read an able paper on "The British and Irish Baptist Home Mission." He gave a number of statistics showing the progress of the Baptist home missions, and urged that there was still room for evangelical missions. Referring to the claims of Ireland, he said that legislation might do much for the removal of the miseries of that country; but he contended that the preaching of the Gospel in its simplicity, and without controversy, was the only remedy for Ireland's malady. At present there was a large amount of inquiry in Ireland. Hundreds and thousands were leaving the Endowed Church, and he augured a glorious future for Ireland, when she should return to her ancient faith. (Applause.)

DR. UNDERHILL ON THE JAMAICA INSURRECTION.

Dr. Underhill then read a paper on "Jamaica."

A year had elapsed since the lawless passions of a portion of the black population of St. Thomas-in-the-East, provoked by long years of oppression and injustice, burst forth in a murderous attack on the assembled magistracy of the district. In the earliest announcements the disturbances so frightfully suppressed were affirmed to be the necessary result of the teaching of Baptist missionaries. The despatches of Governor Eyre confirmed this rumour, and fixed the odium on a certain number, including himself (the speaker). It was due to Governor Eyre to say that from this accusation he excepted the majority of the missionaries, but this limitation was by no means observed either in England or in Jamaica by the public press or by the public opinion which it influenced. The blame of the outbreak was freely laid upon all. Having quoted from Mr. Eyre's despatches to Mr. Cardwell on this point, Dr. Underhill showed that the "inflammatory speech" imputed to the Rev. Wm. Claydon (one of the missionaries) at a meeting in the parish of Manchioneal consisted in the remark "that the white men oppressed the blacks, that the latter must not submit to rent land in the way they were doing, and that the Church of England must pay for their own parson and not tax them for it." This last seemed to have been a most shocking opinion in the judgment of Mr. Eyre, for he returned to it again and again in his despatches, and in one he remarked, "It will be necessary to pass a law in the colony authorising the deportation of all persons who, leaving their proper spheres of action as ministers of religion, became political demagogues and dangerous agitators." The origin of the charges against the missionaries was to be found in events which occurred so early as 1864. Numerous letters reached the committee in London describing the destitution of a large portion of the population through a long-continued drought, and its effect on the religious, educational, and social condition of the freedmen. The appeal to the members in England was seized, grossly exaggerated, and denounced by the Jamaica press, and the controversy was embittered by Mr. Eyre's injudicious dissemination throughout the island of his (Dr. Underhill's) letter to the Secretary of State. Nearly the whole of the governing party of the colony and the influential inhabitants were enlisted in an endeavour to refute the asserted errors and inuendos of the document. The only class whose opinion was not sought was the largest of all, and having no other resource to make known their views to the Government of Jamaica and Great Britain, the freemen met in large assemblies, usually under the presidency of a magistrate or some local authority. Without exception, these large public meetings endorsed the statements of the letter. In a few only of these mass meetings did the missionaries take any part. The excitement was intensified throughout the island by the publication by the Governor of a despatch from the Secretary of State, in answer to a memorial from certain poor people of St. Ann's, and which (founded, no doubt, upon misrepresentations by Mr. Eyre) was in substance a mockery of the prevalent distress, and a reproof for the idleness in which the people were said untruthfully to indulge. There could be no doubt that the political situation of the colony, torn by faction and corruption to the core, added fuel to the irritation, and especially the persecution endured at the hands of the Government by that pure patriot and devoted friend of the people, George William Gordon. (Cheering.) To all this must be added the injustice and oppressive punishments perpetually inflicted upon the people in the minor courts, the incessant disputes as to the ownership of land, and thirty years of previous misgovernment. The unquestionable sympathy of the Baptist missionaries with the freedmen under all their difficulties brought upon them the storm of obloquy through which they had been called to pass, but those missionaries now stood forth freed by the Royal Commission from all suspicion of sedition or conspiracy, and from the calumnious charge of complicity with the disturbance at Morant Bay. Their conduct as Christian men and philanthropists was discharged from every stain. The only apparent exception was the case of the Rev. Edwin Palmer; but in his case the evidence adduced was shown to be untrustworthy. Mr. Palmer, however, was now again restored to his church.

The Rev. Dr. Angus moved, and the Rev. Mr. Brown, of Northampton, seconded, the following resolution:—

That this Union has heard with sorrow of the calamitous events which have lately happened in Jamaica, whereby the prosperity and civilisation of its freed inhabitants have been greatly retarded; and they especially deplore the dreadful loss both of life and property which resulted from the unhappy riot at Morant Bay, in the suppression of which we were assured by the Royal Commissioners the lives of many innocent persons were sacrificed, the punishment of death was unnecessarily frequent, the scourgings of men and women were merciless and barbarous, and the destruction of the homesteads of the people was wanton and cruel. They rejoice, however, in the fact that none of the members of our churches in the island, nor their pastors and deacons, were in any way involved in the guilt of that outbreak, the only apparent exception being their native brother, the Rev. Edwin Palmer, who after a cruel arrest and imprisonment was tried for seditious language said to have been uttered at a public meeting at Kingston five months before the riot, by a jury proved to be unjustly constituted, and was convicted on evidence, the worthlessness of which deprives the conviction of all moral weight; and they have learned with great satisfaction that in the course of the inquiry by the Royal Commissioners the calumnious charges brought against their brethren in Jamaica, against the committee and officers of the Baptist Missionary Society, and especially against one of its secretaries, were all abandoned as unfounded. They therefore tender to those esteemed and honoured brethren, both at home and abroad, who have had to bear such undeserved obloquy and reproach, the expression of their cordial sympathy, together with their hearty thanks for so firmly maintaining throughout this crisis the interests of humanity and justice; and they cherish the hope that the transference for the future of the government of Jamaica to the Crown will promote the material and social welfare of the island, but, in particular, that by the blessing of God the influence of the Gospel over the entire people will become more extensive and complete.

The resolution was supported by the Rev. Mr. Holt, a Jamaica negro, who was introduced as a tiller of the soil and the minister of St. Elizabeth parish. He was received with loud cheering, and listened to with the greatest attention throughout. He bore the highest testimony from his personal knowledge to the virtues and true patriotism of the late Mr. Gordon.

The Rev. J. H. Hinton moved, and the Rev. W. Brock seconded, the next resolution, which was not carried by acclamation, but by the whole assembly rising in silence:—

That this Union thus places on record its conviction that the arrest, trial, and execution of George William Gordon were at once illegal and unjust, and expresses its profound sympathy with Mrs. Gordon under the life-long affliction occasioned by so severe a loss.

Mr. Hinton hoped that the case would yet come before a British jury.

Mr. Johnson, of Liverpool, suggested the propriety of raising a fund for Mrs. Gordon as a token of the sympathy of the English Churches with those in Jamaica.

The Rev. Mr. Birrell (who had taken the chair in consequence of Mr. Aldis being compelled to leave) said that he believed the Rev. H. S. Brown had a communication to make on this subject.

The Rev. Hugh Stowell Brown then stated that on the previous day the propriety of erecting a place of worship in Morant Bay had been suggested to him, and nine or ten gentlemen had amongst them promised 270*l.*, while 40*l.* per annum for five years had been promised towards the support of public worship in such a chapel. Dr. Underhill had assured him that if 500*l.* could be raised in England the place could be built. (Hear, hear.)

Mr. Dawbarn, of Liverpool, at this point offered 50*l.* to such a fund.

Thanks were then voted to the local societies, and to the entertainers of the delegates and ministers, and the proceedings of the session closed.

In the evening a sermon was preached, before a crowded congregation, at the Philharmonic Hall, by the Rev. C. H. Spurgeon. Admission was by ticket, and the immense building was crowded. The orchestra was occupied principally by the ministers who had attended as delegates from the various Baptist congregations of the country. Devotional exercises were engaged in from seven to half-past seven o'clock, the Rev. W. Brock presiding. Mr. Spurgeon preached from the Ephesians v. 14—"Wherefore, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

SIR JOHN AND MR. J. D. COLERIDGE ON CHURCH-RATES.

The "Honiton Church Association" held its annual meeting on the 2nd inst., under the presidency of Viscount Sidmouth, when the principal speakers were the Right Hon. Sir John Coleridge, Sir E. Prideaux, the Master of Balliol, and Mr. Coleridge, M.P. Sir John Coleridge spoke at some length upon church extension, and warned his hearers that in all probability they should, ere long, have to make up their minds to lose Church-rates. In saying so he did not mean to argue the rights or wrongs of the question. They knew what had taken place in the House of Commons, and how one proposition was cut short by the sudden termination of Parliament. They could not doubt that when Parliament reassembled, that question would be again taken up and brought to a termination. In whatever shape the question might be settled, one thing was pretty clear, that the Nonconformist portion of the population would be free from Church-rates. Another thing would also follow—that others disinclined to pay

rates would be excused. If anything remained it would be a miserable pittance, quite inadequate to the purposes for which the rate was originally intended. He looked to the time when the Church would have to rely upon the zeal and liberality of its own members for keeping up and extending church room for the inhabitants of this country. That being so, was this a time when such a society as the Church-building Society ought to be neglected? Churchmen ought gradually to accustom themselves to take this burden on themselves. He should not regret if it should by law become cast upon the religious feeling of this country to provide for the maintenance and edification of our parish churches. (Applause.)

Mr. J. D. Coleridge said that he agreed entirely with what Sir John Coleridge had said—that a time was probably fast approaching when the Church would have to stand upon her own merits—would have to look to herself, to look to the practical results she could point to, and her power to persuade the nation, if she could, that it would be an advantage to the nation that she should hold her present position, in order to maintain that position. Rights, influences, and customs would count, and justly count, for much; but national memories, great associations, long-established usages, they would not, and, in his opinion, they ought not to, count for all. They would not do alone. They would not, nor perhaps ought they to, do the work and supply the place of more practical considerations to which he had just alluded. Like Sir John Coleridge, he was not about to argue the question whether this was right or wrong. Perhaps it would be more manly not to withhold his own individual opinion that he thought it right. But right or wrong, no man who sensibly watched the signs of the times could doubt that so it was. He believed that it was Lord Eldon who, many years ago, with a good deal of point and truth, said the object of the establishment of a National Church was not to make the Church political, but to make the State religious. And, depend upon it, the question whether that object had been attained was the question which, hereafter, would have to be answered, and to the successful answering of which it behoved the Church of England, through her members, to devote her utmost energies. He believed that the question might be successfully answered, but it was to the answering of that question she must devote herself. (Applause.) At the present time the religion of Brahma certainly, and he believed also the religion of Mahomet, counted more adherents than the religion of the Son of God. In saying this, he put out of sight the distinction between one set of Christians and another. Any set of Christians honestly and sincerely engaged in preaching the Gospel, any religious community which was preaching any form of Christianity as against heathendom, any persons who preached to those who did not know of it the truth of the two great commandments upon which hung all the law and the Prophets, were doing, in his opinion, God's service. But making every allowance for this, think how little of the earth had been converted; nay more, think how much, even in this Christian England, yet remained to be conquered by the Gospel.

Church-rates in Villages.—In the village of Brinklow, near Coventry, it was resolved, by a large majority, at a recent vestry meeting, that the expenses of the church should be met by a voluntary instead of a compulsory rate. The light is spreading (says the *Coventry Times*), truth is gaining ground, and even in rural places, where, as a rule, we do not expect so much advance as in towns, tyranny and wrong are decaying and passing away.

The Bishop of Calcutta (Dr. Cotton) has been drowned while disembarking from a steamer on the Ganges. The nomination to the vacant see will rest with Lord Cranborne, Secretary of State for India.

The Sunday Question.—Legal proceedings have been commenced against the directors of the Crystal Palace, by a member of the Lord's-day Society, for a violation of the charter, by opening the Palace on the 2nd and 9th of September to other than shareholders. The directors have accepted the contest.

Bunhill-fields.—"J. A. J. H." writes to the *Times*:—"I recently visited the Bunhill-fields burying-ground, desirous of seeing the spot where Defoe, Bunyan, and Dr. Watts are buried. I found the place a desolate wilderness; most of the inscriptions on the gravestones are illegible, many of the tombs have fallen to pieces, the slabs lying broken on the ground; the grass is uncut, and the paths are overgrown with weeds; a host of cats who ran away at my approach, yelling at me as an intruder, appeared to be the only creatures who cared for the place. The tomb of Bunyan, restored in 1861, has been shamefully defaced; and a plain stone, which will soon tumble down, marks the grave of Defoe. If there is not public spirit enough among the Dissenters to preserve the graves of their fathers, will Englishmen allow so interesting a spot to remain longer in its present state?"

Refusal to Consecrate a Cemetery.—A good deal of commotion has been caused in the town of Batley, near Dewsbury, by the refusal of the Lord Bishop of Ripon to consecrate a cemetery there situate, which has just been completed at a cost to the parish of 16,000*l*. The vicar of Batley, the Rev. Andrew Cassells, M.A., has had a dispute with the Batley burial board about the amount of fees to be charged for tombs and interments in the cemetery. The inhabitants decided that the vicar's charges should be regulated by an ancient terrier, which fixes the fee for a monument or headstone at 3s. 4d.; whereas the vicar has been charging from one to six guineas for every headstone erected. These charges, the vicar, supported by the bishop, contends he has a right to transfer to the new cemetery. The burial board have taken counsel's opinion upon the matter, and it is stated that the vicar is only entitled by law and custom to charge the fee mentioned in the ancient terrier. The bishop has peremptorily refused to consecrate the cemetery until the matter is settled; and the burial board, acting on behalf of the inhabitants, are going to apply for a mandamus to compel his lordship to do so.—*Sheffield Independent.*

The Congregational Union.—Mr. Hadfield's Munificent Offer.—It is desirable to explain Mr. Hadfield's liberal proposal more particularly than has yet been done. He desires to promote the erection of five new Congregational Chapels in Sheffield. To this purpose he devotes £1,250, or £250 each. This sum he is ready to invest in the names of trustees, and as each chapel shall be built it will receive its share of the money, namely, £250, with such accumulation of interest as may then have accrued. But this is not the limit of the hon. member's liberality. He makes the further offer that towards each chapel that may be built during his lifetime he will give the further sum of £250. If, therefore, Mr. Hadfield should have the satisfaction to see the five chapels built, he will have given £500 towards each of them. We trust this munificent offer will call forth a suitable response.—*Sheffield Independent.*

Ritualism in Islington.—A Ritualistic church has at length been set up in the hitherto unitedly Protestant and Evangelical parish of Islington. It is located in Aberdeen-park, where, as we understand, its founder, the Rev. W. David Morrice, Prebendary of Sarum, exercises some proprietary right in its establishment. The consecration by the Bishop of Salisbury (acting for the Bishop of the diocese) took place last Wednesday, and the first Sunday services were held on Sunday, when sermons were preached by Mr. Evans, of St. Mary-le-Strand, in the morning; and Dr. Irons, of Brompton, in the evening. Aggressive views in regard to the propagation of Ritualism in the hitherto closed parish of Islington, are distinctly avowed by the promoters of this movement. The church, and especially the chancel and so-called "altar," are constructed and decorated on the Ritualistic model. As yet, however, the services are not carried the length of St. Alban's, but who can say whereunto this will grow? There were crowded congregations at both services.—*Record.*

Religious Intelligence.

Special Religious Services.—At St. James's Hall, on Sunday, the special services for the people were resumed. The Rev. Newman Hall preached in the afternoon, and the Rev. John Wood in the evening. At the Britannia the preacher was the Rev. W. Lister. At the Surrey Theatre, the Rev. Dr. Miller, vicar of Greenwich, preached to a very large congregation. The Rev. Dr. Edmond, of Highbury, conducted the service at the Pavilion Theatre, Whitechapel. At other theatres the preachers were the Rev. S. B. Sloman and the Rev. G. C. Bellewes.

Finchley (East-end). — On Thursday evening, Oct. 11th, a special service was held in the Congregational chapel, Finchley, to commemorate the erection of a gallery in that place of worship. The increasing requirements of the neighbourhood have necessitated the provision of additional accommodation for the worship of God, and especially for the poor in the way of "free sittings." To meet this demand, as far as lay in their power, the congregation determined to erect a gallery, providing as many sittings as the chapel in its present dimensions would allow. This has been done at a cost of about 260*l*., and on the occasion of the opening of the gallery, a sermon was preached by the Rev. Samuel Martin, of Westminster, when a collection was made, which, together with the previous efforts of the congregation, removed entirely the debt incurred by the recent alterations in the chapel. Previously to this service, a public tea-meeting was held in the school-rooms, the trays being kindly provided by the ladies of the congregation. Several of the neighbouring ministers, and many friends connected with the churches of the district, met to express their hearty interest in the work so happily brought to completion.

New Congregational Chapel at Tynemouth.—On Monday afternoon the foundation-stone of a new Congregational church was laid in the village of Tynemouth, by Mr. Samuel Morley, of London. It will be a handsome edifice, and cost about 3,000*l*.

Lancaster.—The Rev. Elvery Dothie, B.A., late of Highbury Chapel, Portsmouth, has accepted a very cordial and unanimous invitation from the church at High-street Chapel, Lancaster, to become its minister, and intends to enter upon his work there on the 21st inst.

Huddersfield.—The Rev. William Braden, of St. Alban's, having received and accepted a most cordial and unanimous invitation to become the pastor of the Congregational church, Hillhouse, Huddersfield, purposes entering upon his new sphere of labour on Sunday, November 18th.

Luton.—On the 9th inst. a tea-meeting of the Bible-classes in connection with the Sabbath-school assembling in the premises of Union Chapel, was held. The attendance was large. In the course of the evening a testimonial was presented to the pastor, the Rev. T. R. Stevenson, consisting of a handsome walnut writing-desk, well furnished, and fitted up in the latest style. The gift having been acknowledged, Messrs. Strange, Clarke, Hart, and Maylis, deacons of the church, delivered suitable addresses, expressive of warm sympathy with both the classes and the pastor. Allusion was made to the pleasing fact that large members of scholars have of late joined the church.

Postscript.

Wednesday, Oct. 17, 1866.

REFORM DEMONSTRATION AT GLASGOW.

Yesterday there was a grand reform demonstration at Glasgow. Some 30,000 members of the trades of the city joined in the procession, which extended over a length of from four to five miles. The weather was fine. Mr. Bright witnessed the progress of the procession from the window of the Cobden Hotel in Argyle-street. He was accompanied by Mr. M'Laren, M.P., Mr. Dalgleish, M.P., Mr. Graham, M.P., and a number of others, including among them a daughter of the late Mr. Cobden. As the procession and the immense crowd which accompanied it passed by the hotel, repeated cheers were given for Mr. Bright, who bowed his acknowledgments. The line of the procession presented a very animated appearance; many of the houses within the route taken by the procession seemed dressed for a holiday, and flags and banners of the Glasgow colours floated from the windows on every side, while at some points lines were suspended across the streets, and so thickly adorned with flowers and leaves that they assumed something of the appearance of triumphal arches. Business in the town was almost entirely suspended throughout the day, and almost every shop was closed. The place of rendezvous was Glasgow-green, which was filled by an immense assemblage, estimated at 150,000 persons. Flags and banners by thousands lent an additional attraction to the scene. There were six platforms, at each of which the usual resolutions were adopted. The evening meeting at the City Hall was of course very large and enthusiastic. Mr. Dalgleish, M.P., presided, and some half-dozen other M.P.'s were on the platform. An address was presented to Mr. Bright, who spoke for nearly an hour with great force.

THE QUEEN AT INVERCANNIE.

Yesterday the Queen opened the Aberdeen Gravitation Waterworks in the presence of about 5,000 people. The ceremony took place at the Invercannie reservoir on the river Dee. Her Majesty received an address at the hands of Sir A. Andersen, the Lord-Provost of Aberdeen, to which she replied as follows:—

I thank you for your dutiful address, and am very sensible of this fresh mark of the loyal attachment of my neighbours, the people of Aberdeen. I have felt that, at a time when the attention of the country has been so unconsciously directed to the state of the public health, it was right that I should make an exertion to testify my sense of the importance of a work so well calculated as this to promote the health and comfort of your ancient city.

The Queen was then conducted by the provost to the handle of a sluice, the machinery connected with which reduced the strength necessary to turn it to a minimum, when amid loud cheers her Majesty said, "I declare the water-works open." After staying for a few minutes her Majesty returned to Balmoral with her suite.

The Falmouth Election took place yesterday with the following result:—

Mr. Jervoise Smith (Liberal)	.. ..	376
Mr. R. N. Fowler (Conservative)	..	313
Liberal majority	..	—63

LATEST FOREIGN NEWS.

According to *La France*, the Emperor, who is in excellent health, will stay at Biarritz until Sunday next.

The electoral law for the proposed North German Parliament is to be promulgated very shortly.

The *Moniteur* publishes a statement to the effect that the Turks were resuming the offensive in Candia, and that dissension was beginning to arise among the insurgents.

We learn from Constantinople that a letter signed by the Grand Vizier, and containing the official recognition of Prince Charles of Hohenzollern as Hospodar of the Danubian Principalities, has been despatched to Bucharest.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of home-grown wheat, coastwise and by land carriage were only moderate, but, on the whole, in good condition. For all qualities, the trade ruled firm, and sales were readily effected at the advanced prices of Monday. There was a moderate quantity of foreign wheat on show. In all kinds sales progressed steadily, and the recent improvement was well supported. Floating cargoes of wheat were firm in price. In other kinds of produce afloat a moderate business was transacted, at late rates. English barley came slowly to hand, and the show of foreign was by no means extensive. Fine malting parcels changed hands steadily, at full currencies; otherwise, the trade was heavy.

Mr. John Bright's Engagements.—In answer to an invitation to attend a reform meeting to be held in Aberdeen on the 17th inst., Mr. Bright, writing from Rochdale under date the 29th ult., says, "I can make no further engagements than those I have already made, and these I feel to be a burden which I am not wise in taking upon myself. If I attempted to attend half the meetings, to which I am invited, I should utterly break down before the meeting of Parliament."

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Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

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TO CORRESPONDENTS.

"An Anti-Congregationalist."—Next week.

The Nonconformist.

WEDNESDAY, OCTOBER 17, 1866.

SUMMARY.

THE appearance of Queen Victoria in public is now an event to be specially chronicled, and it is sad to think that her Majesty's strict seclusion from her subjects is, in some measure owing to want of nerve to face demonstrations and State ceremonials. Yesterday, the Queen made an exception to the rule by inaugurating the Aberdeen Waterworks, for the express purpose of testifying her sense of the importance of such undertakings, "at a time when the attention of the country has been so anxiously directed to the state of public health." That city has heretofore been supplied from the Dee, about a mile and a half above the estuary. But this proving inadequate to the wants of the increasing population, the water is now to be obtained from the same river some twenty miles from Aberdeen, at the rate of six million gallons per diem, and is to be carried thither by a solid brick aqueduct, and by a tunnel of half a mile in length cut through the hard whinstone rock. It is a great public work, which reflects much credit on the enterprising citizens of Aberdeen, and will tend materially to promote the "health and comfort of all, and especially the poorer classes." We hope London will, before long, follow the example of this northern city.

Yesterday Glasgow had its Reform demonstration. Like the preceding displays south of the Tweed, it was signally successful. A procession of the trades of that city and the neighbourhood four miles in length marched through Glasgow to the Green, and here were assembled a multitude estimated at 150,000 persons to pass resolutions in favour of popular enfranchisement. The day was fine, and the people as usual orderly. These great gatherings are precisely the appeals to our governing classes which they cannot, because they dare not, ignore. All other arguments have for years failed, and the people now meet legislative contempt and neglect by a display of numbers, to decide, as Mr. Bright says, "whether in future the government and the legislation of this country shall be conducted by a privileged class, in a sham Parliament, or on the principles of the Constitution, by the nation, through its representatives fairly and freely chosen?" The masses of the excluded classes are now parading their strength before the country, and it is the long-continued antagonism of Parliament to their claims which has called forth these unique, formidable, and irresistible demonstrations.

Mr. Bright, who attended the evening meeting in the City Hall, was again presented with a special address of confidence as the leader of the people, and made a speech almost new in substance, abounding in forcible illustrations of the results of class legislation, and marked by passages of great eloquence and grandeur. The hon. member does not fail to denounce the vices of our present system. Why should he? He meets Mr. Lowe's argument of Parliamentary perfection by a statement of facts and an exposure of wrongs which, if not entirely due to misgovernment, are closely connected with it. "I am convinced," he said, in closing his impressive address, "that just laws, and enlightened administration of them, would change the face of this country:—

"I believe that ignorance and suffering might be lessened to an incalculable extent, and that many an Eden, beauteous in flowers and profuse in fruit, might be raised up in the waste wilderness which spreads before us. But no class can do that; the class which has hitherto ruled in this country has failed miserably. It revels in power and wealth, whilst at its foot, a terrible peril for its future, lies a multitude which it has neglected. (Cheers.) If a class has failed, let us try the nation. (Loud cheers.) That is our faith, that is our purpose, that is our cry. 'Let us try the nation.' This it is which has called together these countless numbers of the people to demand a change. And as I think of it, and of these gatherings, sublime in their vastness and their resolution, I think I discern, as it were, above the hill-tops of time the glimmering of the dawn of a better and a nobler day for the country and for the people that I love so well." (Loud cheers.)

This is the language, not of the demagogue, but of the earnest and far-seeing statesman, who is the recognised interpreter of the wishes and wants of millions of his fellow subjects.

The European news of the week is scanty. The Cretan insurrection is gradually though slowly succumbing to the overwhelming military forces of Turkey and Egypt combined; and it is said that the Pasha is to be rewarded by the Sultan for his timely co-operation by the gift of that fair island, when the resistance of the Greek population is overcome. Austria unites with France and England in using her moral influence to prevent an outbreak in Turkey, which is now postponed till the spring of next year. The Treaty of Peace between Austria and Italy has been ratified, and the fortresses of the Quadrilateral are being transferred to the custody of Victor Emmanuel's troops without disturbance. In a few days the work will be completed by the surrender of Venice, and the Queen of the Adriatic is making grand preparations to receive her new Sovereign.

Brussels has been the scene of remarkable festivities during the past week in connection with the international rifle matches, at which Holland and France as well as England, were represented. The whole city has been *en fête*; and our volunteers in particular have received the most marked attentions from King Leopold and his subjects. The hospitality of the worthy Belgians has been quite overwhelming. There is no doubt that this event will materially help in consolidating that national feeling which has for many years been growing in Belgium, and afford indirect security to the independence of that well-governed and prosperous people.

The days of the Mexican Empire are numbered. Though dissensions prevail among his foes, the power of Maximilian is wasting away, and will hardly survive the withdrawal of the French troops, and the active opposition threatened by the United States Government. It is said that the appointment of General Dix as ambassador to France is intended to mark the beginning of a new policy by President Johnson towards the Mexican Empire. Probably the persistent hostility of enemies within and without, will be anticipated by the abdication of the Emperor Maximilian when he hears of the sad condition of his consort in Europe. Possibly Mr. Johnson is glad to divert public attention from his constitutional blunders at home by turning the thoughts of his countrymen to the condition of Mexico.

PARLIAMENTARY REPRESENTATION OF THE PRINCIPALITY.

OUR columns contain this week some record of the last of the conferences and public meetings recently held in Wales at the instance of the Liberation Society, with an especial view to bettering the representation of the Principality in the Commons House of Parliament. We cannot allow the occasion to pass by without once more adverting to the political aspects of the matter. The Society whose representatives have lately addressed themselves to Welsh Nonconformists,—that is, substantially, to the Welsh people—had of course its own special objects to subserve—but in the pursuit of those objects in Wales as elsewhere, it has given a lift to the cause of political progress. The significance of the statements made by the gentlemen who spoke in the name of the Society, the stress of the arguments they employed, the force of the appeals they made, bore as decisively upon the improvement of the representation of Wales in the interests of Liberalism, as in those of Nonconformity. It was impossible to promote the latter without conferring advantage on the former.

It may be—though we hope otherwise—that political Liberalism in this case, as in some others, will now enter upon the field upon which it has bestowed no cultivation, and reap the harvest which other men's labours have tended to produce. We wish we could think the result an unlikely one. Not, indeed, that we grudge any accession of power to political Liberalism, in favour of which our sympathies are active, but that we fear a repetition of a very old game—namely, the employment of Nonconformity as a power, and the exclusion of Nonconformity from the reward. We fancy we see some signs of this already. We imagine we can already detect a disposition on the part of hack politicians to take advantage of the awakening which has been brought about, to answer the purposes of their own party, and, in the main, under cover of Liberal professions, to keep the representation still in the hands of the landlord class. In a word, an effort will doubtless be made—is being made, if we do not mistake—to palm upon the Welsh people a class of representatives who, while agreeing with their constituencies in certain practical measures, have interests at variance with theirs, hold principles antagonistic to theirs, and are utterly devoid of sympathy with them in regard to their grander national aspirations. The political conscience of Wales, when thoroughly roused, will not, we trust, suffer itself to become the prey of briefless barristers, political adventurers, and half-and-half landowning converts. Such men have never communed with her heart, they misconceive her spirit, and they would of necessity fail in conveying to Parliament a true knowledge of her wants and wishes.

Wales is a nation of Nonconformists. More than seventy per cent. of her population provide for their religious and moral well-being out of their own means voluntarily subscribed. The remaining percentage consists of the landowners, their friends, and their dependents. For this wealthier minority the State, at the expense of the whole Welsh people, provides religious instruction gratis. The Church of England in Wales is the Church of the gentry, and it subsists upon the forced contributions of the commonalty. There is no disguising the plain fact that the industry of Wales maintains, by the choice of its own will, the religious means availed of by about eight-tenths of the population, and is compelled by law to provide for the spiritual care of the other two-tenths who hold the bulk of the property. The Divine plan is there reversed—the rich are filled with good things, and the poor are sent empty away—nay, the reversal is carried further, for the good things bestowed upon the rich are furnished at the expense of the poor. Any man who assents to the perpetuation of this state of things, whatever else he may claim to be, forfeits all title to represent a Welsh constituency. No man who gives in his adhesion to this principle can pretend to sympathise with right as against might. To denounce the Church Establishment in Ireland, and to support it in Wales, is to make a difference where there is no distinction. No candidate who does this can be safely trusted. Men who decline to confess the doctrine of religious equality before Welsh constituencies should be summarily dismissed as ignorant of the very alphabet of the political faith of the Principality.

The great conquest which the electors throughout Wales have to achieve is a conquest over their own *quasi*-superstitious terrors. They have yielded their political consciences to the spells of a territorial caste, and, like the pilgrims in Doubting Castle, they forget while they bewail the miseries of their captivity that they have the key of hope in their bosom. Victims of their own delusions, they have not even ventured to look facts in the face. Wynnstay—the symbol of landlord authority and influence—has paralysed their nerves. Why, there are freeholders enough in Denbighshire to shake off from the county the nightmare of Wynnstay, though every tenant should be coerced into voting for the landlord. In Merionethshire, time out of mind, represented by a Tory, the tenant voters might be doubled in number, and yet fall considerably short of the independent electors. Of Cardiganshire nearly the same thing may be said, and, we believe, it is true of most other Welsh counties. The political power of landlordism in Wales rests upon a fiction. The constituencies have been conjured out of their good sense. The vision of "the screw" has scared them into tame submission. But in point of fact, the screw is too short to do any serious harm. They whom it will not reach are a considerable majority. They have it in their power at any time to break the charm which has enthralled the nation, and it depends upon themselves whether what they speak shall be the utterance of their own thought and the decision of their own will, or whether their voice shall be the voice of their oppressors. They must be cured of their political hypochon-

driasis, and, that once done, the Parliamentary representation of the Principality will be in their own hands.

Freedom of election—that was the purport and drift of the late tour of agitation—freedom of election for the whole of the Welsh constituencies. Our conviction is that the agitation has done not a little to open the eyes of Welshmen to a discovery of the rich fund they possess of available political power. We believe their consciences have been touched, and that a sense of obligation has been quickened within them which will make it difficult for them to misuse for the future their great capabilities. The work done will be followed up, we trust, by the work yet remaining to be done. Should the enthusiasm evoked last month be permitted to evaporate, some one or other will have incurred a heavy responsibility. But the enterprise is in hands not given to be withdrawn for lack of persevering energy. We will not trust ourselves to prophesy results. It suffices for us to note the promise of existing tendencies, and we say with confidence that Wales, politically regarded, may be her own mistress whenever she will, and that she will, we trust to the force of the reasons and motives with which she will be unceasingly plied. The day is not far distant, we would fain persuade ourselves, when the voice of Wales will be heard and respected in the high councils of the United Kingdom.

MR. GRANT DUFF TO HIS CONSTITUENTS.

MR. GRANT DUFF, M.P. for the Elgin Burghs, has been in the habit, since his entrance into Parliament, of annually addressing his constituents during the recess, and instructing them, and through them the public, by an elaborate review of the events and proceedings of the foregoing Session. For ourselves, we have always read these bold and searching criticisms of the hon. member with the liveliest interest, and, for the most part, with general concurrence. They are not usually, indeed, quite to our taste, for there runs through them an air of intellectual priggishness which we should be glad to miss. The manner, however, is of little consequence in comparison of the matter. Mr. Duff's extra-Parliamentary utterances are worth attentive study. They are the result of much careful thought by an independent and well-trained thinker—wide in their grasp, happy in the selection of their main topics, trenchant, but not to extravagance, in their criticism, and guided in the course they follow by sound principles. They are a little cold, perhaps, but then we must remember that they are primarily addressed to a Scottish audience. They are more highly intellectual, or perhaps we may say, more exclusively so, than quite consists with a thoroughly effective treatment of political questions. But, take them all in all, they contribute a valuable item to our stock of current political literature, and the educated portion of the public, we fancy, would be sensible of an appreciable loss, were he, for any reason, to discontinue them.

One of these annual speeches has just been delivered—perhaps, the best of them, certainly the longest. Mr. Duff passes in review the conduct of the leaders of parties during last Session. Beginning with the General Election of 1865, he acutely, and as we think, pretty accurately, analyses its results, especially in their bearing upon Liberalism in general. He evidently regards the elections as having marked an advance of the British public towards wider political freedom. Thence he passes on to discuss the formation of the Cabinet, and the appointment of the secondary members of the Administration, consequent on the demise of Lord Palmerston. He thinks the introduction of the Reform question, at least with any view to practical legislation, in the first Session of Parliament, was premature, and therefore a serious political blunder, which he attributes to Lord John Russell and to Mr. Gladstone. In assigning motives for this haste, he is severe upon the noble lord, and, as it appears to us, unjust to the right hon. gentleman; but there is nevertheless, we are disposed to believe, a substratum of truth in what he says. Mr. Gladstone, according to Mr. Duff, selected Parliamentary Reform as his *pièce de résistance* in the opening Session, because on that question he has made himself heartily at one with the bulk of the Liberal party, and because he hoped, by achieving an early triumph in that field, to throw into the background his differences with them in regard to other important items of their programme. The hon. member, in his own zeal against sacerdotalism, somewhat exaggerated, we suspect, the influence of it upon Mr. Gladstone's political decisions, and some of his observations on this head indicate a soreness of feeling which has probably caused his judgment to swerve. In his review of the Adullamites he is more happy, because he is more true to obvious facts. His horoscope of the future is not a depressing one—and, on the whole, his survey of Continental politics is marked by unusual intelligence and liberality, tinged, as it would seem, with a hue of Germanism.

We do not recommend this speech of Mr Grant Duff, nor have we adverted to it with any such view, as an exposition of the creed of Liberalism which may be implicitly adopted. We differ from the hon. member, not so much in the conclusions he holds, as in the manner in which, and and the reasons for which he holds them. But we protest most strongly against the disposition which has been evinced in some quarters to put him down, as one who has assumed a freedom to which he is not entitled. Because he comments adversely upon the conduct of the Liberal chiefs, and recognises what he regards as estimable in others opposed to them—Mr. Lowe, for instance—we cannot perceive that he is to be rebuked for presumption. Men may be true to their principles, true even to their party, without feeling any obligation to talk in a groove with the majority of their associates. The leaders of Liberalism will be none the worse for hearing a little free criticism on their political demeanour, and every man who forms an opinion unfavourable to certain passages of their history, is surely entitled to express it without subjecting himself to the charge of inordinate vanity. It is, in fact, what we all do. Writers for the press are quite as severe in their criticisms, and often much more unjust, than Mr. Duff has ever shown himself to be, while few of them display an intellectual ability comparable with his. Surely, he is not trespassing beyond his legitimate province in canvassing the course of public events, and the public acts of political leaders, merely because he happens to differ in his views from perhaps the majority of his own party.

If we speak strongly on this matter, it is because we believe it to be one of great importance. We should be sorry beyond expression to see all individuality of judgment, and honesty of criticism, discouraged in the supposed interests of parties or their leaders. We ought not to be willing to silence such men as Mr. Grant Duff nor scoff at his thoughtful disquisitions because they occasionally come into collision with our foregone conclusions, or with names that we revere. If Liberalism demands the sacrifice of all individuality of judgment, and of all honesty of utterance, we should be strongly tempted to renounce Liberalism. But it makes no such demand—and we sincerely hope that no such demand, tacit or expressed, will be made in its name by men who misapprehend its spirit.

THREATENED IMPEACHMENT OF PRESIDENT JOHNSON.

THE audacity and violence of President Johnson are beginning to recoil upon himself. It is not many weeks since, in the speeches delivered during his late tour, he declared that the present Congress, as representing only a part of the States, is not a constitutional Congress, but a usurping body "calling itself Congress, and hanging on the verge of the government" in plain violation of the Constitution. Though endorsing most of the legislation of that body during the late Session, he now denies their competence to impose conditions, on the acceptance of which they will alone permit Southern representatives to be admitted, and has denounced his political opponents as traitors. It has even been hinted by his organs that unless Congress adopt his policy, Mr. Johnson will call in the Southern members, and, in conjunction with those who favour his views, constitute them a legal Congress to carry on the business of legislation. Nothing could have been more suicidal than such an impotent threat. At the very thought of the chief magistrate of the Republic, exalted to office at the close of a long war in defence of the Constitution, proceeding to subvert that Constitution, the people of the North took alarm. The Maine election revealed in an emphatic form the astonishment, indignation, and disgust of the population which had already been expressed by the press. The Johnson party, constituted with so much care at the Philadelphia Convention, soon fell to pieces. General Grant hastened to clear himself from all complicity with the President's policy, the *New York Times* confessed its blunder in supporting him, and Mr. Johnson found himself deserted by all save the Copperhead faction of the North, whose secret alliance with the Confederates during the war has made them utterly obnoxious to the great majority of the population.

The situation in America has become one of great temporary difficulty. The Northern people have awaked to the fact that the large powers of the Executive Government are for two years to come in the hands of a man of obstinate and imperious character, who has betrayed their confidence, and shewn a willingness to assail their constitutional rights to subserve his own purposes. They are almost aghast at this unprecedented revelation. They are satisfied, says the correspondent of the *Daily News*, "that, though not technically a traitor, he is really a traitor to the cause of the North, that he is using the power which has accidentally come into his hands for the purpose of preventing a full realisation of the fruits of the war, and that, in addition to all this, he has shown defects of character which unfit him for the position he holds." Under these circumstances, it is not surprising that the proposal to impeach Mr. Johnson, with a view to his deposition from office, which has hitherto been the demand of the ultra-Republicans, is beginning to find more general favour in the North. If such an extreme course has never yet been heard of in the American commonwealth, neither has the case before arisen of a President threatening to override Congress. The people who endured such costly sacrifices to put down the rebellion of several millions of the population are not likely to consult the dictates of delicacy when the Constitution is endangered by the vagaries of a single man.

It is said that the Radical leaders have a strong case against Mr. Johnson of violating the Constitution. He is charged with usurping the exclusive power of appointment to offices in the public service, and converting the civil servants of the Government into creatures of his own, in violation of the section of the Constitution which requires the concurrence of the Senate in appointments—a section which was obviously intended to prevent the President from doing what Mr. Johnson is now doing, filling the public service with persons entirely dependent upon him. "He has actually, since Congress adjourned (says the same writer), reappointed to office thirty persons whom the Senate rejected, and hundreds of *employés* are dismissed now every day, whose successors are appointed by the President, and will hold office without the consent of the Senate until the close of the next Session." That is the first count in the indictment. The second is that the President has made peace himself by proclamation, without consulting Congress, and has imposed conditions on the conquered to which the Legislature has not assented. And lastly Mr. Johnson is charged with disposing of captured property without consulting Congress as provided by the Constitution. There seems to be no doubt that these charges will be embodied in a bill of impeachment when Congress meets in December. In both Houses, as there is more than a two-thirds majority against the President, it is quite possible that the Bill would pass by a majority, which is all that is needed. In that event the trial would take place before the Senate, a majority of two-thirds being necessary for a conviction.

It is useless to speculate upon the issue of a contingent State trial, so entirely new in the history of the American Republic. According to report, the President is secretly gathering together a large military force at Washington; but the army, drawn from the people, is not likely to oppose itself to the popular will, and is, besides, commanded by a general who has repudiated his schemes of usurpation. Such a military force would prove but a broken reed in the hour of trial. It can hardly be doubted that Mr. Johnson will endeavour to disarm his adversaries by recanting his violent policy, and returning to the path of the Constitution. There is no other hope for him. If he is to continue in office for the remainder of his term, he will have to give binding pledges to a Congress so entirely representing the nation as that which will assemble in December. If not, his deposition will inevitably follow. We have in this case a remarkable illustration of the Conservative instincts of a nation whose institutions are based upon the recognition of popular rights. The supreme reverence of the American people for their Constitution can hardly be paralleled in the history of civilised States. No nation has ever shown so entire and profound a respect for law and legality. It is a sentiment born of confidence in a system of government of their own creation, and which has outlived more than a century of trials and vicissitudes. Rebellion has failed to shake its stability. It has survived the strife of faction, and the sinister designs of a gigantic oligarchy; and it is not likely to be now seriously perilled by the threats of an accidental President.

INDEPENDENCE.

Under cover of this word, or, more correctly speaking, perhaps, of the idea it is used to represent, there is ranged a considerable class of feelings upon which we look with flattering approval, which, however, when brought out for more searching examination into the light of reason, turn out to be but shabby specimens of human virtue. We sing the praises of independence with a fervid enthusiasm, as if its claims to our reverential homage were unquestionable, and in some sense, if we could but fairly make it out, it may be assumed that they are. Men's instincts seldom mislead them, although it must be confessed that advantage is often taken of them, by what should be the higher powers of the mind, to seduce the judgment into false conclusions. It can hardly count for nothing that all men in all ages have admired independence of spirit. There must be some good in it, something really admirable, or it could never have exacted this universal tribute of commendation; but what that something is, and in what it essentially consists, it might puzzle even the profoundest philosopher to explain satisfactorily. We do not say it cannot be done—we take it for granted that it may. Meanwhile, we do not hesitate to remark that most of the forms in which independence of spirit makes itself conspicuous, and under which it levies a tax upon our admiration and gets willingly paid, are fitter for the twilight than for the open day, and when subjected to close inspection strike one as being, after all, "no better than they should be."

This is stark heresy, we are well aware, but heresy is sometimes nothing more than the obverse side of orthodoxy, or, at any rate, some aspect of it that lies out of sight from the common stand-point of vision. But, heresy or not, the desire of independence, the general appreciation of it where it exists, and the jealous vigilance with which it is guarded against even seeming encroachments, are only the more respectable shapes in which self-will takes its walks among the sons of men. Than that which often passes as independence of spirit, and which boldly and successfully challenges the praise of the many, there is not a meaner, a more selfish, a more sensitive, or a more exacting characteristic of humanity. It is the daw in the peacock's plumes. It struts abroad and parades itself as a manly virtue, when in, we fear, a large majority of instances, it is precisely the reverse. Catch it, and narrowly examine it, and ten to one you will find it to be inordinate self-conceit rendered irritable by fancied neglect, and putting on airs of high-mindedness indicative of the loftiest nobility of nature. In a word, the "independent" men of society are not quite so estimable as they are commonly held to be.

To do bravely the work we have been given to do, and not try—nay, not so much as desire—to leave it to others; to take up the burden we are appointed to bear, and scorn to shift it from our own to other shoulders; to meet the adverse things which confront us in our path of duty, and not skulk behind others in order to escape the brunt of them; to be at one's post, wherever that may be, that the responsibilities of life may be discharged in person, not by proxy; if these things, and such as these, are illustrations of what we call independence of spirit, then it deserves our warmest approval. Not to depend upon others in respect of anything that it behoves us to be, or to do, or to bear, for ourselves, is a habit we cannot too assiduously cultivate, and, wherever true Christian principle is dominant, it is a habit which that principle is sure to form and consolidate. We have no right to look to others for the performance of our own duties, nor to cast upon them any part of the weight of vexation or of sorrow which obligation calls upon us individually to bear. But independence of this stamp is not the sort of thing which society cares to applaud or even to recognise. It has its reward, but its reward is not conferred by men. It is too modest, too reticent, too self-oblivious, to attract much attention, at least until it has passed upward to its most congenial sphere. The Son of Man was, in this sense, the most lustrous and perfect exemplification of independence, and it might be well that we should study the virtue in His life.

The spurious form of independence is that which makes us reluctant to receive a favour at another's hands. There are men who delight to confer obligation, and who cannot endure to be laid under it—men who give gifts, but will, on no account, accept them—men who find a pleasure in helping others, but who, if compelled to receive help from others, look upon the necessity as a humiliation. This is a pseudo-independence of spirit—an independence false to the nature and constitution of that prearranged system of Providential law with which they are associated. "Thou shalt never wash *my* feet," they say with Peter, and they say it in as complete ignorance both of themselves, and of the beneficent designs they are attempting to frustrate, as Peter did. "It is better to give than to receive," no doubt—but to receive, just because it may be a less gratifying duty than to give, may in such cases evoke the nobler emotion. We were not made for independence. The sphere in which we have been placed for discipline, was not laid out for us with a view to our independence. We cannot be independent of others, do what we will. We *must* come under obligation to them. We may, indeed, shut our eyes to the fact. We may be fatuous enough to fancy that the world has more need of us than we have of the world. Our pride may resent the notion of allowing ourselves to become indebted to others for anything we desire or possess. But we only thereby demonstrate our incurable self-will and conceit. However we may dispute the account, we are debtors to all—and to be willing to be so, and practically to acknowledge that we are so, is nobler far than the pride that aspires to be above all need of help.

But it is not merely in the matter of giving and receiving that a spurious sense of independence is mistaken for the true. It operates much more mischievously in other directions. There are hosts of ways in which one member of society could assist, and would willingly assist, another if that other were not too independent to give him the opportunity. A word of counsel, a show of sympathy, a letter of introduction, a kindly reception of a confidential communication, a thousand trifling offices of good-will, may be within easy reach of some one who needs just such an intervention if he would but take the step necessary to show that it would be grateful to him—but no, he will "not be beholden to any one." What he would applaud in another if done to him, he will not, for all the world, do to another—confide in his magnanimity or generosity of feeling. More than half the complications which beset us might be easily and speedily disentangled, if we were less fearful of compromising what we call our independence. We don't like to put ourselves in a position of seeming and temporary inferiority to another, and then are very apt to visit upon any one but ourselves the ill temper evoked by the harassments that we secretly endure. If, without yielding an inch of the ground which manliness prescribes for our personal occupation, we would but acknowledge dependence where dependence has been made an irreversible condition of our lot, believe more in others, and arrogate less to ourselves, we might save ourselves much needless perplexity and, what is better, stop up many a source of demoralisation. The more systematically we treat men as inveterately selfish, the more they are in danger of being made so. To know when to be dependent, and to accept the position, is a better illustration of the spirit of brotherhood, than to glory in receiving obligations from no one.

The truth is, the doctrines of Christianity on this, as on other points, are *sui generis*, and are seldom acceptable. To stand alone is what men in general take a pride in—to lean lovingly upon others, where others may be benefited and not wronged by our trust in them, is the spirit inculcated by the Gospel. Of course, judgment must be exercised to discriminate the proper occasions of dependence and independence—but the highest self-reliance in all matters of duty is compatible with the most implicit trust in matters in which "two are better than one." When a man is in health, let him walk unsupported; when he is feeble or lame, let him not scornfully reject the arm which is able to assist him. To take as well as give is part of our duty—sometimes the diviner part. The Lord of Life knew how to accept favours from poor women—and "the servant is not greater than his Lord."

Correspondence.

HELP FOR THE EAST OF LONDON.—ACCOUNT RENDERED.

To the Editor of the Nonconformist.

Mr. Editor,—You have already rendered great service to the cause of charity in these Eastern parts. Will you now allow us to state how we have used the moneys so generously placed in our hands? We have received in all 523*l.* 2*s.* 6*d.* Of this sum we have reserved 150*l.* specially for orphans. We have expended about 310*l.*, leaving about 60*l.* in our hands, part of which will be spent in administering continued help to sufferers, and part of which we hope to add to the orphan funds.

The moneys expended by us have gone to the relief of 549 cases of distress. In many cases the amount granted has been small, as in cases in which there has not been death. But even when small it has been of most material service. In the families relieved there are not fewer than 153 orphans. Many of these have been reported, we find, to the Mansion House Committee and the Bishop of London's, and several have been adopted by these committees, but the larger number are altogether unprovided for. Of those that are left not a few are doubtless children who in ordinary circumstances would be chargeable on the parishes to which they belong. But there are others likewise; and it will be our endeavour to make the best use possible of the small sum which we have at our disposal.

It was stated at the outset that while our committee was from the mere accident of circumstances "Congregational," its administration of relief would be general. And we have now the pleasure to state that of the 549 cases relieved, only fifty-eight had any connection that we can trace with our own churches or congregations, and very few of these were church-members. In fact, it is remarkable how few *members* of our churches have died of cholera or choleraic disease. Of the church in Stepney Meeting, for example, only one member has died, and she was a person of eighty-four years of age, who had been long an invalid.

We now tender our heartiest thanks, not only for the contributions that have been sent us, but also for the many letters of sympathy which have accompanied them. And we are under special obligations, which should be publicly acknowledged, to those brethren who have had the chief burden of the visitation of the afflicted and the administration of relief—five evangelists supported by the Eastern Congregational Association, and two missionaries supported by the Church in Stepney Meeting. The self-denying labours of these brethren when the pestilence was at its worst are beyond all praise.

Thanking you most sincerely, Mr. Editor, for all the help you have rendered us,

We are, Sir, yours, &c.,
THOS. SCRUTTON, Treasurer.
JOHN KENNEDY, } Hon. Secretaries.
JAMES BOWREY, }

Stepney, Oct. 15, 1866.

P.S.—The following sums have been received since the last publication:—R. Smith, Tottenham, 10*s.*; Mrs. Dr. Wyld, Great Cumberland street, 1*l.*; A Little One, Halifax, 5*s.*; Mrs. Maldin, 2*s.* 6*d.*; Aged Widow, E. T., 10*s.*; Rev. Richard Fletcher, Hornsey-rise, 1*l.*; Per Editor of *Christian World*, 5*l.* 12*s.*

THE CHURCH CONGRESS AT YORK.

The annual meeting of the Church Congress commenced at York on Tuesday, when a sermon was preached in the Minster by the Archbishop of Canterbury, after which, in a temporary building near the Cathedral, before an audience of between 2,000 and 3,000 persons, the Archbishop of York delivered the address. The right rev. prelate referred at length to the uses of such an assembly. The Congress, he said, did not pretend to enact, or resolve, or petition; it discussed and examined subjects of prominent interest, and assisted to form the public opinion about them. It played the same part with regard to ecclesiastical questions which one society did towards physiological inquiry, and another towards social science. Of all such associations, where discussion rather than action was the immediate object, it was often said that they are barren of results. But this was not truly said. Whenever a mature public opinion suggested a course of action, the action would presently be taken. True words spoken there might set chords vibrating in many breasts; and the vibration might meet its next response in the parishes to which they went back at the week's end. After noticing the various subjects to be discussed, his Grace said:—

A teeming population, in great part the untaught, without worship, without aspirations after better things, adjusting its wages by the rude and wasteful machinery of strikes, depressed by overcrowding and unhealthy trades, and arresting the depression by too much drink, the first prey to every epidemic, the first to suffer from a stagnation of commerce, ready to listen if we know how to speak, ready as all human hearts have been to answer to the reproof of the Gospel against sin, this great population, fainting and scattered abroad as sheep having no shepherd, and yet bound to us by their great need, by our abundant opportunities, how shall we reach them? "The harvest truly is plenteous." Questions like these are ready for discussion, but not for formal enactments and resolutions. The assistance of laymen in the Congress gives it a great advantage in forming public opinion. It is to be regretted that there is so much reluctance on the part of laymen to take part in religious discussions. They underrate their own knowledge, they are not sufficiently convinced of our wish to gain their counsel. But whenever the legislative body of the Church is reconstituted the experience of the Church Congress on this subject is not likely to be forgotten.

Following the address, papers were read on the obligations and due observance of the Lord's-day, by the Bishop of Ripon and the Rev. T. Espin; upon which subject the Right Hon. J. Napier, the Rev. H. Stevens, Archdeacon Denison, and Mr. B. Hope, M.P., were also to be speakers.

The Rev. Canon Randolph read a paper, "On the social condition and recreations of the poorer classes." He said the possibility of recreation free from the attractions of vice seemed to be the substantial want of the day. He pointed out the evils which resulted from statute-fairs, and showed that young people who attended these places were exposed to great and obvious dangers. He particularly urged that men of personal influence should sympathise with them in such matters, but contended that a preliminary reform was necessary in the public-house and licensing system. He also touched upon the good results arising from gentlemen throwing open their parks to the people, and from the establishment of playgrounds for young men and lads as resorts for playing at football, cricket, and other games. He made other similar suggestions, after which the Hon. and Rev. Canon Lyttelton read a paper on the same subject, and Colonel Akroyd, M.P., made some

remarks, which were applicable to the factory-workers in the neighbourhood of Halifax. The Rev. W. Caine, of Manchester, pointed out the great evils of the public-house and free beerhouse, and the discussion was kept up by Mr. F. S. Powell, M.P., the Rev. J. B. Landon, Lord Teignmouth, the Rev. T. Myers, the Rev. Canon Atlay, and several others.

In the York Festival Concert-room, the same evening, the Bishop of Oxford was in the chair, and the subject of "Colonial Church and Foreign Missions" was discussed.

On Wednesday morning, in the Congress Hall, the Dean of Emly read a paper on "Preaching" (dogmatic teaching from the pulpit). He said that the facts of Christianity were just the cardinal dogmas of Christianity, and wisely adopted dogmatic teaching on the person of our Lord would meet the want of the age. The best way to prove the Christian faith in the nineteenth century was simply to state it well, and it would approve itself to the ears and intellects of all. They should bring before the people not only single dogmas of their faith, but their connection and harmony. The Rev. Canon Shirley, D.D., had written a paper on the same subject, which was read for him; and then the Dean of Cork called attention to one fact connected with dogmatic teaching, and that was that such teaching in certain quarters was largely unpopular. It was the fact that it was largely unpopular with the thinking and educated classes of the day. He pointed out that if it was not the duty of the Church to please the age, it was above all the duty of the Church to understand the age, to interpret its wishes and to give what it required. He showed that a dislike of what was called dogmatic was nothing less than a dislike of dogma itself, and said science itself was essentially dogmatic. It was the duty of the Church to proclaim the conviction not only that there were certain great truths to be believed on authority, but truths which were essential to man's eternal welfare. The remedy for this state of things did not lie in the perpetual alteration of formularies to meet the shifting philosophy and metaphysics of the age, but the true remedy was their perpetual translation in the pulpit.

Mr. Sidney Owen then made some remarks, after which,

The Bishop of Oxford said, if the people were to receive a dogma which embodied Christ, they must be taught in sermons, and if taught in sermons the teacher himself must have embodied them. The daily life of the clergyman should be so framed and fashioned that it should be receiving into its own spiritual texture the dogma he is learning as intellectual truths. He defended the curates of the Church of England from the hard charges of the preceding speaker. Their youth, he said, was their misfortune, not their fault, and a misfortune which would diminish every day. He repudiated the accusation of thoughtless frivolity brought against undergraduates. The real cure was in a deeper and more thorough preparation of the men, and especially in the knowledge and appreciation of dogma. The Universities being the common place of education for the laity as well as for the clergy, could not fully supply the want of dogmatic teaching; and he thought theological colleges, however unjustly depreciated, to be of eminent value in filling the vacant sphere.

The discussion was closed by the noted Rev. Mr. Hildyard, of Norwich, a slim, monkish-looking young man, a mere youth alike in appearance and experience, who expressed his belief that it would be by ritualism that the people of England would be most readily and firmly attached to the Church.

In the Concert Hall, on Wednesday morning, Lord Feversham was in the chair. Papers were read on "Diocesan and Parochial Organisation," by the Rev. Canon Atlay and the Rev. W. Cadman. Both urged the necessity of an increase of the episcopate, and the need of suffragan bishops being appointed in overgrown dioceses. The organisation of parishes in our densely-populated districts was also urged as imperfect. The Rev. Canon Mackarness referred to the unequal distribution of the clergy in parishes, showing that it often happened that in a large church a man with a weak voice officiated; that in a country parish a learned divine was the minister, whom the people could not understand; and that in another a clergyman of imperfect training—and it could not be denied that there were men of that class—was sent to minister among a congregation who could appreciate the highest gift of pulpit oratory. In conclusion, he spoke of the increase of the episcopate, and pointed out faults connected with the present system of Church patronage. The Earl of Harrowby followed with the advocacy of an increase of the episcopate. The Rev. D. Wilkinson, the Rev. W. J. Beaumont, the Rev. G. Huthwaite, the Ven. Archdeacon Emery, the Archdeacon of Lindisfarne, Mr. Ruston, the Dean of Ely, and the Rev. P. S. Duval, followed, and in the main dwelt up the imperfect system of organisation both with regard to dioceses and parishes.

A third section of this Congress on Wednesday morning assembled in the De Grey Rooms, for the discussion of Adult and Sunday-schools and Catechising. Papers on the subject were read by the Rev. E. Jackson and the Rev. Dr. Hessey; and the speakers were the Rev. J. Bardsley and others.

In the afternoon, the subject for discussion in the section which met in the Concert-room was "Cathedrals: their Proper Work and Influence." The Dean of York was in the chair, and there was a very numerous attendance.

In the Congress Hall in the afternoon the Archbishop was in the chair, and Earl Nelson and Archdeacon Hale read papers on "Lay Agency in the Church's Work."

Earl Nelson said that in the present phase of Christianity, when the world and the church were so mixed up together, it was essential that the Christian laity, whether men or women, should be especially called by authority for special lay work in the Church. The want of lay agency had become one of the chief deficiencies of the Church, and to the effect that Dissenters had in some sort endeavoured to supply the natural yearning of religious minds must be attributed most of the permanent character of the Dissent they saw around them. He strongly enforced the importance of having this agency. The proposal of the noble lord was to revive all the minor orders, including deaconesses, organists, singers, schoolmasters, catechists, and readers. He announced that the bishops had already at their last meeting determined to revive the order of readers, and had settled the conditions under which they were to act. He believed that the full accomplishment of this measure would be the means of reuniting the great Wesleyan body to the Church of England.

Archdeacon Hale said that, if the establishment of a lay agency was carried out a new law would be required. It might be said this was impossible, but how, he would say, did they know it was impossible unless they tried?

The Rev. Canon Durnford supported the principle laid down in the papers, but expressed his belief that the reunion of the Wesleyans with the Church was impracticable. [The assertion was greeted with loud cries of "No, no," from a certain portion of the audience, who would persist in seeing everything with their Church eyes.]

The Earl of Devon alluded to many institutions in the country by means of which devoted women ministered to the necessity of the poorer classes by rendering service as nurses and teachers. He particularly alluded to their utility during the late visitation of cholera in London, and said he thought no person would deny that a systematic female ministry was wanted. A very remarkable change on this subject had very lately come over the public mind, and for good or for evil, or both, sisterhoods were a great fact, though they were mixed up just now, and probably would be for some time to come, with topics which caused the greatest uneasiness in the public mind, such as the questions of ritual, extreme sacramental notions, and the practice of private confession and spiritual direction. He was followed by Dr. Howson, who could not conceal that some parts of the movement in this country were viewed by him with great regret and uneasiness. In the first place, they were not diocesan. In the next, great uneasiness was felt by many in regard to their ritual, their sacramental systems, confession, and direction. [The delivery of this sentence was interrupted by an outburst of adverse feeling. The Archbishop appealed to the feelings of the auditory, expressing the hope that no mere difference of opinions would cause a renewal of interruptions which could only be justified by some insulting mode of stating them. The great bulk of the audience so entirely concurred in this sentiment, that one or two subsequent attempts of the same sort were put down by the mere force of the general feeling.]

Archdeacon Harris thought the system of highly-organised communities approaching the conventual system was the work of good among them. The way to save them from being Romanising was to foster them with a hearty, common-sense, practical English principle.

In the evening a public meeting was held in the Congress Hall, at which working men were particularly invited to be present. The Archbishop of York was in the chair, and delivered an able address in reference to the divinity of Christ, and the influence of the Christian religion throughout the world for so many centuries. His Grace was followed by the Dean of Cork, the Earl of Harrowby, the Dean of Chichester, Sir Roundell Palmer, Earl Nelson, and the Dean of Carlisle. These gentlemen remarked generally upon the importance of prudence, foresight, temperance, and other kindred subjects affecting the welfare of the working classes. Earl Nelson expressed a hope that this might be the beginning of Church Congresses of working men. He could never forget, and did not shrink from telling them, that the Church of England was essentially the working man's Church.

Simultaneously with the last meeting, a *conversazione* of the clergy took place in the Yorkshire Exhibition building, at which upwards of 2,000 persons were present.

On Thursday morning the first section, held in the Congress Hall, was presided over by the Archbishop of York. Sir R. Phillimore, Q.C., D.C.L., read a paper on "The Improvement of the Process in Ecclesiastical Courts."

Mr. A. J. Stephens, Q.C., LL.D., then came forward to speak to the question, but as soon as he did so a number of the clergy arose from their seats, and amid cries of "Retire, retire!" proceeded towards the door. [This arose from the fact of a deputation of clergymen having waited on the Archbishop on the previous evening, asking that Mr. Stephens should not be allowed to speak, on the ground that he had on some previous occasion designated the mixed chalice, of water and wine, said to be used by the High Church party, as "grog." The Archbishop, however, it is understood, declined to pursue any such course, intimating that he would rather vacate the presidency of the Congress altogether.] After order had been restored, Mr. Stephens proceeded to argue that the procedure and practice of the ecclesiastical courts at the present moment were a scandal upon the administration of public justice. The public would derive no advantage without the abolition of the present system, and establishing a new one in its stead. The time allowed for speaking having nearly elapsed, and the bell used for the purpose having given its premonitory warning, disapprobation was expressed at Mr. Stephens proceeding further. He observed he only wished to say a few words more. (Cries of "Time," and hisses.)

The Archbishop said: I do hope and trust that that sound of hissing would no longer be heard. (Loud applause.) There are three sections open, and if gentlemen don't find matters of sufficient interest in this one it will be well for them to resort to another. (Applause.)

Archdeacon Bickersteth, D.D., and the Rev. Canon Trevor then read papers on "The Advantage and Influence of Diocesan Synods." The Dean of York, Mr. Beresford Hope, M.P., and the Bishop of Illinois were the speakers.

In the Concert-room the subject considered was "The Best Mode of attaching People to the Church of England." Papers were read by the Dean of Carlisle and the Rev. J E Clark.

The Dean of Carlisle in his paper stated his belief that the people were becoming more attached to the Church of England and her ministrations than formerly been the case. Speaking of village sports, the Dean said that whilst he did not condemn those sports, he thought they ought to be conducted in a becoming manner. Referring to some remarks of Archdeacon Denison at the opening session of the Congress, he said that however useful such sports might be under certain circumstances, he could not too strongly protest against any desecration of the Sabbath by them. (Loud applause.) It was difficult to understand the nature of that piety which craved a weekly administration of the Lord's Supper and the supplementary cricket-field. (Great cheering.) Temperance and philanthropy on the part of the clergy were the means which he advocated, in conclusion, for the attraction of the people to the Church of England.

The third section was held in the De Grey Rooms, the subject being "Church-rates." Colonel Akroyd, M.P., was in the chair. A paper was read by the Ven Archdeacon Denison, in which he entered at great length into the subject, and expressed himself an uncompromising advocate of their being preserved in all their integrity.

He deprecated tampering with the principles of Church and State in order to meet an exigency. What was a voluntary rate but a subscription?—and there needed no legislation to allow a man to subscribe. Abolitionists accepted Mr. Gladstone's bill because it gave them all they wanted, though it was called a "compromise." He preferred the English language and called it a robbery, and a robbery of the poor—(applause)—in body and soul, in life and in death. (Applause.) The best work upon Church-rates was "Church-rates, a National Trust, by Archdeacon Denison of Taunton"—(loud laughter)—but if all the faults and all the impracticabilities, all the vices and all the evils of all the Church-rate bills which for the last three years had been produced, were carefully gathered together, and put into one bill, it would not be so bad as the bill of Mr. Gladstone, and nothing would have been more dangerous and delusive, nay, not even the Reform Bill of 1866. (Applause and laughter.)

Another paper, read by the Rev. H. M. White, was in favour of abolition. His opinion was that the poor, and indeed the whole, Church would be benefited by the total abolition of Church-rates.

If it was desired to give the advocates of the separation of Church and State a tool to work with, let the question be left in its present condition. There were hundreds of parishes which did not pay the rate, and where the rate would seriously hinder the Church's work. The whole system of Church-rates should be done away with, and that having been accomplished, it would be necessary to reconstitute the vestries, so that they would not so much be influenced by men who had no real interest in the welfare of the Church, but who only sought to keep down the expenditure for the sake of their own pockets, or to avoid giving offence to their neighbours. But how was the Church to bear the loss of 250,000*l.* a year? A great part of that sum came from the landowners, and they had not asked to be relieved; but the sum might be raised by means of the offertory, and if out of every 5*l.* earned by Churchmen a penny was contributed, the sum now realised by Church-rates would be replaced.

Mr. J. M. Clabon, secretary of the London Church Institution, reviewed the various attempts at recent legislation which had been made bearing on this question. He was of opinion that legislation was not necessary, but there was the greatest necessity for more union among Churchmen. Mr. J. G. Hubbard, M.P., said Archdeacon Denison's paper would have been quite in place fifty years ago. (Hear, hear.) The upholders of the present system of Church-rates were oblivious to the policy of this country in the march of civil and religious liberty. On two definitions Archdeacon Denison claimed that the nationality of the Church should be maintained; but although the Church yet depended on Church-rates, yet taking the whole population and property of the country, he (Mr. Hubbard) believed the balance of property and of population also, would be on the side on which Church-rates had been abrogated for years past. Mr. Hubbard stated his intention to bring in a bill next session for the amendment of the law of Church-rates. Mr. R. A. Cross (formerly member for Preston) said before Church-rates could be stood up for as Archdeacon Denison had done, it must be shown to the people and to the Dissenters first, that parish churches at present were the churches of the poor, free and unappropriated, as they were at the time when Church-rates became the law of the land. (Applause.)

In the first section, which was held in the Congress Hall, at York, on Thursday afternoon, the

Archbishop was in the chair, and the subject discussed was "The State and Prospects of the Church in Western Europe."

The Ven. Archdeacon Churton read a paper on "The State of the Church in Spain."

The next paper was read by the Rev Dr. Godfray, upon "The State and Prospects of the Church in France." He entered into a variety of statistics with a view to show that Protestantism had increased there of late years, and also with that increase there had been an increase of conventual orders. He stated that whereas twenty years ago the number of Protestants in France was nine hundred thousand, it was now fifteen hundred thousand. The Bible was little known in France, and this was the cause of the practical heathenism which pervaded a large proportion of the people.

The Rev. T. Meyrick dwelt upon the state of Italy, and expressed a hope that the movement going on in that country would lead to a Reformed Church being established. He trusted it would be joined as a sister Church with the Church of England in holding firmly Scriptural and evangelical truth and apostolical order in the bonds of catholic love. The Earl of Harrowby followed, stating that he could not say with any confidence what the future of Italy might be; but the English Church could not be far wrong in giving it the advantage of the Bible, and also the use of our own Liturgy.

Archdeacon Denison then entered into a personal explanation with regard to something which he had been alleged to have said during another discussion about playing at cricket on Sundays He denied using the expression that "he should have gone to play at cricket," because he never could play. What he meant to say was, if he had been one of the parishioners he should not have stood to listen to the young gentleman (a clergyman), but have gone to the cricket-field and played, if he could.

The concluding meeting of the Congress was held on Thursday evening, in the Congress Hall, the Archbishop of York presiding.

The Dean of York moved that the invitation of the Mayor of Wolverhampton be accepted, and that the Congress meet in that town next year. The Dean of Ely seconded the motion, which was carried unanimously.

Sir Roundell Palmer, Q.C., M.P., then delivered an able lecture on "English Church Hymnody," which was illustrated by the choir of York Minster, under the direction of Dr. Monk. Sir Roundell said that the object of hymnody was of course not merely to afford relief during the pauses of a more serious duty: it was in itself, when rightly understood and applied, an act of worship of the highest, holiest, and most intelligent kind. A healthy natural taste was more to be trusted in the composition and selection of hymns than technical rules supposed to be derived from antiquity or from the criticisms of other ages. Good native English hymns were to be preferred to translations, properly so-called. Those writers who, without professing to translate, founded hymns of their own, as Addison, Watts, Doddridge, and others, had contributed to English hymnody many of its richest treasures. Hymns, or those parts of them which had been adopted into our hymnals, ought to be taken as they were written, with the strictest possible adherence to the words of their authors He selected two in particular for illustration—viz., Toplady's "Rock of Ages," and Doddridge's "Hark, the glad sound," and showed that the Church of England's versions were much inferior to the originals. In reviewing the productions of various writers in all sections of the Christian Church in this country, Sir Roundell said that the Independents, as represented by Dr. Watts, had a just claim to be considered the real founders of modern English hymnody. No doubt Watts' taste was often faulty, and his style unequal, but more hymns which approached to a very high standard of excellence might be found in his works than in those of any other single writer in the English language.

Votes of thanks to various persons connected with the Congress closed the proceedings, the Archbishop of York pronouncing the benediction.

The Congress week was turned to account against Dr. Colenso, by a petition to the "Archbishops and Bishops of the United Church of England and Ireland," praying that they will take such steps as may seem to them fittest to remove "the grievous scandal now attaching to our Church from the apparently-permitted continuance of Dr. Colenso amongst its bishops." Some fifty names, headed by the Dean of York, Earl Nelson, and Deans Hook and Close, are printed as having been attached to the petition.

MR. GRANT DUFF, M.P., ON HOME AND FOREIGN POLITICS.

Mr. M. E. Grant Duff, M.P., met his constituents at Elgin on Wednesday afternoon, and expounded his views on the history of last session and on the great events which have recently occurred in Germany and altered the aspect of the European continent. Respecting the amendment of the representation, the hon. member said:—

To bring forward a Reform Bill which all sincere reformers would be obliged to support, whether they did or did not approve of its details, and of the time of its introduction, to declare that the Government would stand or fall by it, conscious that reform must triumph in the near future, and that the martyrs in 1866 would be its saints before many years were over, was surely, in Mr. Gladstone's position, the most natural and judicious thing in the world. Looking at the matter, as I do, from the point of view of one who is so anxious to see the Liberal party victorious at all points, the course I should like to have seen taken since the death of Lord Palmerston would have been something of this sort—first, to have reconstructed the Cabinet in the way best calculated to command the confidence of the party. Second, to have brought forward just measures, as I have suggested, which could not have failed in their passage through the House to have welded us together. Third, to have pledged the honour of the Government to have introduced, and read a first time before the end of the session, a comprehensive measure of Reform. Fourth, to have introduced a large, wise, and carefully elaborated measure, which the enemies of reform might indeed have opposed, but which would not have required a Government which was pledged to it to change its front in the face of the enemy. What would have been the result of this? The bill would have had to be discussed before his constituents by every member who went down to visit the borough which he represents; and long before the commencement of the session of 1867 the Government would have been perfectly aware whether it had or had not the support of the country behind it, and whether it could or could or could not safely let it be understood that it would, if defeated, appeal to the constituencies. After all that has come and gone, my belief is—and I know it is a belief shared by many of those who supported the late Government with the utmost steadiness—that if that course had been adopted an excellent Reform Bill would have been passed before the end of August, 1867. I am quite sure that if you except the small knot of men whom I call the genuine hyenas of the Cave, there are very few of those who voted against the late Government on the two decisive occasions of last session, who are really and on conviction opposed to any further concessions to the spirit of democracy. As to the question whether we should or should not take a Reform Bill from the Tories, my answer to that is this: If the Tories make up their minds to swallow the bitter pill, and, for the sake of keeping in power, are content to do our work, and to give us a real, though moderate, concession to democracy, I should be sorry to disturb them whilst they are doing it. But if they try the old trick of giving with one hand and taking away with the other, there will be nothing for it but to overturn them.

Referring to Ireland, the honourable member condemned the way in which the late Government altered the constitution of the Queen's University. The debate on the suspension of the Habeas Corpus would long be remembered by all who were present:—

Mr. Bright, who, putting aside all consideration of his opinions, and looking merely to the literary form in which he clothes them, and to his voice and manner, has always seemed to me incomparably the greatest of living English orators, delivered the most impressive speech to which I had ever the good fortune to listen. What Ireland seems really to require at the hands of a British Parliament is the abolition of the alien Establishment, the complete realisation in practice of the present Lord Derby's famous formula of united secular, separate religious education; but above and before all, such a revision of the law of landlord and tenant as may make it impossible that the former should ever be able to take an unfair advantage of the latter, together with the repeal of all artificial barriers to the transfer of land. If these things were done, if the foolish viceroyalty were got rid of, and replaced by the occasional presence of the Sovereign, and some small sentimental grievances which now and then crop up were all ended, Ireland would be even more favourably situated than the other portions of the United Kingdom. If all these reforms were carried out to-morrow, Fenianism would apparently be just as rife as ever. Fenianism, it would seem, has its seat in a status below the lowest limit of the educated classes. It appears to be the product, partly the remains, of the old national dislike, partly the result of years of misrule, partly a reflection of Socialist ideas, partly the direct effects of Irish-American instigation As long as it lasts, the reforming action of the best intentioned Government must be terribly hindered.

Mr. Duff, remarking that three persons—Mr. Gladstone, Mr. Lowe, and Mr. Mill—stood out with peculiar prominence during the conflicts of the past session, proceeded to give an analytical sketch of the two first-named statesmen:—

Mr. Gladstone (he said) is a most curious study. His intellect disapproves of the dogged Toryism of Mr. Hardy. He is revolted by the sceptical, half-ironical Toryism of Mr. Disraeli. But what he hates most—hates with that concentrated malignity which a great living poet has described in his soliloquy in a Spanish cloister—is that thorough-going Liberalism which extends to every department of thought, and in which every part fits into every other. And why does he hate it? Because he has a suspicion—a suspicion which he has hardly yet begun to whisper to himself—that the line on which he has been moving, when produced, leads to that end He has a horrible foreboding that, to use his own words, time is on the side of those very politicians who, when he started in public life, were at the opposite pole of the political sphere, against whom all the strength of his youth and of his manhood was directed. Read his early speeches; study his early books. He has travelled far since then, and may well murmur from time to time at that destiny which may lead him to burn what he adored, and to adore what he burned. I and many others could wish that the last session, and, indeed, the one before it, could have been cut out of Mr. Lowe's life. All these much-talked-of speeches which he has made upon reform seem to me just so many deductions from the sum of his merits. But, however, Mr. Lowe's recent conduct may be explained, nothing can be more absurd and unfair than to attack him as many have been doing. Table the whole Liberal creed, and you will find few politicians who accept so many of its articles as Mr. Lowe. Whatever Mr. Gladstone may come to be one day, he is not on this October 10th, 1866, so good a Liberal as Mr. Lowe. The difference is, that he is improving, while Mr. Lowe seems to be going back. I speak without partiality, for I have no personal acquaintance with Mr. Lowe, and hardly ever exchanged a word with him even in connection with business. But I do say that, if we lose that man out of our ranks, the loss is great indeed; and not the least of the blunders made by Lord Palmerston in his declining years was the omitting to offer a place in the Cabinet to one who, if he had had a place in it, would have found no equal in knowledge, and, with the doubtful exception of Mr. Gladstone, no equal in ability. Therefore, I say, let us fight this reform battle out against him as hard as we can, but without unnecessary abuse, and then welcome him back amongst our foremost.

The hon. member then reviewed the history of the affairs in Germany, and after a reference to the Eastern and Scandinavian questions, said that Parliament had too much to do—such as in private bill legislation, and that though our laws were by far the best in the world, the form of them was beneath contempt. His remedy was two-fold:—

1st. Dissociate from politics the heads of these branches of administration which have no real connection with politics, which will go on unchanged whether Whigs or Tories are in. Let the heads of those departments be great officers of state, with large salaries and high positions, permitted to attend and explain their conduct in the House of Commons, obliged to be present and answer all questions put to them in either House, and liable to be dismissed at an hour's notice if they are not acceptable to Parliament; but let them not necessarily go out and in with the Government. 2nd. As to the more important offices which must remain political—with regard to them you can do nothing directly. But you can do a great deal indirectly, by raising the general level of education, by exploding the ridiculous and dangerous delusion, now so generally cherished in our governing class, that those who have had their minds disciplined, as they please to call it, by the stupid routine English education, are fit to undertake any business that may be thrown upon them, although they are absolutely ignorant of the very elements of the subjects with which they have to deal. If we learn something from the disasters of Austria, we have something also to learn from the success of Prussia. Not that I wish any direct imitations of Prussian methods, military or otherwise. You can rarely graft the institutions of one people upon another with much advantage. What, however, has given Prussia her present position is not any particular institution. It is the intense desire for intellectual superiority which has gained for her the nick-name of the "Intelligent Staat"—a spirit so intense and so all-pervading that it has, as Europe has seen, penetrated even the military cliqne, which has been called, from its want of intelligence in non-professional or political matters, the "Anti-intellect." Who was the Prussian Minister for War? Von Roon, an ex-professor. Who was the soul of the campaign? Von Moltke, the very type of a student. And so it must be, and so it will be. Intellect and knowledge, trained ability and hard work, must now carry everything before them. Let us hope that one of the results of the introduction of a Reform Act, of a new element into our political life, may be that our rulers may awake from their dreams, may learn that the world is changing around us, and that we must change with the world if we would keep our places in it. Let us hope, I say, that they may learn this, and set to work to combat that spirit of routine, of blind aversion to light, of that "anti-intellect" which, as I said here in 1864, is at the root of all our evils.

During the delivery of his address, the hon. member was frequently and heartily applauded, and at the close resumed his seat amid loud cheering.

SOCIAL SCIENCE CONGRESS.

This year's Congress of the Social Science Association, at Manchester, was brought to a close on Wednesday. The Congress in 1867 will be held at Belfast.

At the meeting on Tuesday the following resolutions relative to national education were adopted by the Educational Department:—

That this department, while strongly affirming that complete provision for national education must be made by Act of Parliament, are nevertheless convinced that much might be done in the meantime by relaxing in some points the Privy Council rules, and therefore earnestly request the Council of the Association to press on the Committee of Council on Education the necessity for modifying the revised code in the following particulars, in the case of elementary schools, where the average attendance is below seventy, or where the school fees do not reach one-sixth of the total annual expenses.

That a certificated teacher be not necessarily required.

That the age at which children present at the inspection become entitled to the grant of 6s. 6d., without individual examination, be raised from six to eight years.

That supplementary rules 8 and 9 be not enforced.

That where an additional expense is incurred by industrial teaching a grant in aid be given.

That when the schools are held in rented premises no deduction be made for endowment, unless to the extent of the excess (if any) of the endowment over the rent.

The Rev. W. Nassau Molesworth then read a paper on the half-time system, in which he entered into a variety of statistics, and quoted numerous authorities to prove that by the adoption of the system of short time in factory schools (where children seldom remained beyond twelve years of age) a better education was given than by the full-time system pursued among the middle classes. The conclusion arrived at by many masters of schools and employers of labour was that the short-time system was so far preferable that it ought to be introduced into all trades and occupations. The expression of this sentiment produced considerable applause. The reverend gentleman urged that, as a general rule, the half-time schools afford a much better education than the middle-class schools; in other words that the working classes obtain for 2d. and 4d. a week a better education than is received by the middle classes for 1s., 1s 6d., and even 2s. a week. That the military and naval drill should at once be introduced in all schools aided by the Government. A discussion ensued, in which Professor Fawcett M.P., took part, and in which the opinions put forward by Mr. Molesworth were generally acquiesced in.

Foreign and Colonial.

GERMANY.

The difficulties between Prussia and Saxony are said to be nearly at an end, King John having made certain military concessions, necessary for the security of Prussia's strategical position. Dresden will probably receive a mixed garrison. The King of Saxony is also said to have ceded the fortress of Konigstein to Prussia, and to have also agreed to place the Saxon army under Prussian command.

Prior to these decisions a numerous meeting of the citizens of Leipsic adopted a resolution protesting against the resources of the country being any longer employed in maintaining the Saxon army in a foreign country, on the ground that the object for which the supplies had been voted ceased to exist with the termination of the war.

The Wurtemburg Chamber has been discussing the Treaty of Peace. All the paragraphs of the committee's address which referred to the German question, and were drawn up in opposition to the policy of Prussia, were rejected.

The draught of an address proposed by fifteen members of the Chamber was agreed to without alteration by 61 against 25 votes.

Of the immediate neighbours of Wurtemburg, says the Berlin correspondent of the *Times*, Baden will not enter into anything like a Southern Alliance, and Darmstadt would be only an encumbrance in such a league, as her Northern possessions form part of the Prussian Confederacy. If, therefore, that league were to be concluded at all, it would merely be the subordination of Wurtemberg to Bavaria, an arrangement than which nothing could be more unpalatable to the Stuttgart Premier or his Royal master either.

It is stated that the Convention between the Government of Hesse-Darmstadt and the Archbishop of Mentz has been annulled. During several years this Convention has given rise to continual attacks upon the Government.

The annexation of Hanover appears to have taken place with anything but enthusiasm. A letter from the capital of that country states that immediately after the publication of the patent and the proclamation the people tore down all the official notices from the walls, a large number of tradesmen closed their shops, and several ladies went out dressed in mourning. During the night, some of the sentry-boxes were even repainted with the Hanoverian colours. No disorders had to be redressed, but the population manifested a hostile coldness.

AUSTRIA.

The ratifications of the Treaty of Peace between Austria and Italy were exchanged at Vienna on Friday afternoon. At the same time General Menabrea handed over to the Austrian Government the sum of 87½ million lire, being the amount of the Italian indemnity, and also received from Count Mensdorff the Iron Crown of Lombardy.

The Emperor has addressed an autograph letter to Count Belcredi, the Minister of State, in which his Majesty expresses his most grateful recognition of the inestimable proofs of the fidelity and noble self-sacrifice which have been afforded by the peoples of Austria during the late unhappy times. The Emperor instructs Count Belcredi to make known his sentiments of gratitude generally throughout the empire, and especially to the representatives of the country at their next meeting. His Majesty further states that he expects from all the members of the public administration the most zealous activity in the endeavour to heal the wounds inflicted by the war. In conclusion, his Majesty requests Count Belcredi to furnish official reports of all the steps taken for that purpose.

The Patents convoking the Provincial Diets are expected to appear on the 24th inst. The Hungarian Diet will be opened on the 15th of November. The Emperor and the Imperial family will proceed at the beginning of December to Buda, where they will remain for some time.

ITALY.

Peschiera and Mantua have been evacuated by the Austrian garrisons, and handed over by the French Commissioner to the Italian troops. Yesterday the Italians entered Verona, but last week there was a serious affray between some of the Austrian troops and the inhabitants, in which many lives were lost. Perfect order, however, now prevails in that city.

It is expected that the Italian troops will enter Venice on the 15th inst., and that the *Plébiscite* will take place on the 21st inst. Great preparations are being made at Venice to celebrate the entry of the King of Italy into that city.

The Bucentaure, the historic galley upon which the Doges of Venice married the Adriatic, has been reconstructed and magnificently ornamented. The King will be conducted to the Ducal Palace along the Grand Canal, traversing Venice in its greatest length. Among the patriotic manifestations that will take place, is one that is calculated to produce the most profound sensation. One of the most beautiful women of Venice, entirely clothed in mourning and covered with chains, will be presented to his Majesty at the moment of his coming in sight of the city; but, in place of the keys of the city, the Podesta will offer to the King a symbolical axe destined to strike off the chains of slavery. At the same instant the shackles of the captive and her mournful vestments will disappear to the sound of salvos of artillery and of popular acclamations. Venice, personified, transformed into a goddess of liberty, will then present to the King the traditional cushion, upon which will be found a golden key.

The Austrian Government have agreed to the Italian proposition that the Venetian soldiers who are at present in Austria should not be removed to Venetia for the present on account of the prevalence of cholera.

The subscriptions to the National Loan are progressing very satisfactorily. Several communes, instead of paying only the instalment due on the 3rd of October, have paid up their entire share of the loan.

The loan is quoted at 90, and in some instances even at 95. In the first four days after the opening of the subscription lists 40 communes, which had to contribute 21 million lire, had paid in already 20 millions.

The Senate have appointed a committee of five to make the preliminary examination in the trial of Admiral Persano.

RUSSIA.

The appointment of Count Goluchowski to the governorship of Gallicia is strongly resented by Russia. The *Invalide Russe* says:—

Austria might endeavour to reconcile the differences between the Polish and Ruthenian nationalities in Galicia, and grant to the latter the same political rights as the former, but should not, by appointing an Governor of Galicia known to be hostile to Russia, establish Polish supremacy in Galicia.

Count Goluchowski will maintain the agitation among the Poles, and foster among them the chimerical illusions which they had to abandon in Lithuania and Podolia. This state of things may possibly become inconvenient to Austria's neighbours, and increase the dangers which menace public order.

Le Nord, in an article on the Eastern question, says that the Eastern European Powers, in refusing to interfere, resemble a debtor putting off the evil day.

Intelligence from the Black Sea announces that the Abasian insurrection has been completely suppressed. The insurgents in Daghestan, on the shores of the Caspian Sea, have also been subdued by the Russians.

TURKEY.

A so-called official despatch, published at Athens, states that 10,000 Turkish troops returning to Canea were attacked on the 3rd and 4th inst. by 4,000 Christians, and pursued to within three hours' march of Canea. The Turkish loss was 1,200 killed and 800 wounded. All negotiations have been hitherto utterly without result. According to a Turkish telegram, an amnesty has been offered to the Cretan insurgents on condition of their submitting to the authority of the Porte. The insurgents are said to have accepted this offer.

We have also a Russian report that the Sultan was dissatisfied with the slow progress made by the Turkish authorities in the pacification of Candia, and that he had despatched several aides-de-camp to the island to learn the real state of affairs.

The Athens journals publish a correspondence between the President of the Cretan Assembly-General and M. Kalergis, in which the latter advises the Cretans not to exceed the limits of a peaceful protest.

The circulation of all Greek journals not published within the Turkish empire has been prohibited.

The Porte has agreed to the demand of the Montenegrins, and the deputation from Prince Nicholas had returned to Montenegro. The territory of Novosella has been ceded to Montenegro.

There are already 30,000 troops of the line in Epirus and Thessaly, and further reinforcements will be sent to those provinces from Schumla. The head-quarters of the Pasha in command are in Macedonia.

AMERICA.

It is announced by the Atlantic cable that the Radicals have carried the Pennsylvania election.

Mr. Sumner has delivered an address at Boston on "The One Man in Power *v.* Congress." In his discourse he animadverted at length upon President Johnson's conduct of the Government, accusing him of having assumed the legislative functions, and declared that the present State Governments in the South were not of republican form. The Congressional and Constitutional amendment must, he said, be adopted, and the universal suffrage demanded and secured by the North could not be left to be granted to the negroes by the Southern States themselves. He concluded by declaring that all negroes who held to their allegiance were entitled to citizenship

It is believed that Mr. Jefferson Davis's counsel will demand a writ of *habeas corpus* to bring him before the State courts. If not, the Bar of Richmond will take the matter in hand.

The September statement of the public debt will show a decrease of 15,000,000 dols. in the indebtedness of the United States, as well as a large increase of specie.

The Government has entered a *nolle prosequi* in the case of the Fenian President Roberts.

At a meeting which has been held at Victoria, Vancouver's Island, Mr. MacClure announced that it was the intention of the Government to introduce a resolution petitioning the Home Government for a responsible Government in Vancouver's Island, and for a reciprocity treaty with the United States; and that in case this failed the Queen would be solicited to arrange for the annexation of the colony to the United States.

MEXICO.

New York, Oct. 3.

According to the *New York Herald*, Santa Anna had negotiated a loan of 3,000,000 dols. with three New York banking-houses. He had purchased six steamers at New York for the Liberals, and had despatched an expedition of 2,000 men to land at some point on the Mexican coast. Mr. Seward had used his diplomacy to bring about a league between Santa Anna and the Fenians.

It is reported, *vid* San Francisco, that the Emperor Maximilian had countermanded the evacuation of Sonora, but that the French commander, having embarked his troops, had refused to land them again.

FOREIGN MISCELLANY.

The inhabitants of the Cape Colony are clamouring for protective duties.

The steamer Evening Star, for New Orleans, has foundered at sea. 300 lives were lost.

The intelligence from Miramar relative to the health of the Empress Charlotte of Mexico, is not satisfactory.

General Klapka has received the Prussian Order of the Red Eagle of the second class, and an estate in Silesia.

A correspondent of the *Times*, describing a recent review at Biarritz, says:—"The Emperor looked remarkably well, and it is evident that the air has been of great benefit to him."

According to intelligence by the last West India mail, nothing had been done at Jamaica towards the inauguration of the new Government. The Military Commission had arrived out.

The report that Prince Humbert is to marry the daughter of the Archduke Albert is again repeated. It is even said that the marriage is to take place in January.

There are fifty-five Protestant churches in China, and ninety-five Protestant missionaries. Protestant missionaries are also settled in Nagasaki and Yokohama, in Japan. Many of the rich Japanese are learning from these missionaries the languages of the Western nations.

A Warning.—General Moltke, the strategist in the late campaign, in a preface to General Sulicki's "History of the Seven Years' War," just published, warns his countrymen against indulging in "the intoxicating draught of victory." He says:—"Notwithstanding the intoxication consequent upon the war in which every fight was a victory, it will be advisable to review the former struggles of this country, which with varying fortunes were carried on by our ancestors, and to maintain which its existence has had to be so frequently staked."

The Iron Crown of Lombardy.—The crown is composed of a broad circle of gold, set with large rubies, emeralds, and sapphires, on a ground of blue and gold enamel. But the most important part of the iron crown, from which it derives its name, is a narrow rim or band of iron, three-eighths of an inch broad and one tenth of an inch in thickness, attached to the inner circumference of the circle. This inner band of sacred iron is believed to have been made of one of the nails used at the crucifixion, and accounts for the veneration in which it has always been held.

Spain and Chili.—The *Politico* of Madrid publishes an article on the Chilian question, in which it declares that Spain must obtain satisfaction from Chili by force, and advocates the retention of the Chincha Islands. Advices from Panama, dated the 23rd ult., state that the Chilians still demanded the vigorous prosecution of the war against Spain. Powerful batteries, which will be defended with 150 cannon, were being erected at Valparaiso.

The Prusso-Hungarian Legion.—The Prussian Cabinet has addressed representations to the Austrian Government in reference to the arrest by the Austrian authorities at Altfriedeck of 800 Hungarians, forming a portion of the former Prusso-Hungarian Legion. The Austrian reply announces that the necessary steps have been taken for carrying out the guarantee contained in the treaty of peace, and that no impediment should be offered by the Austrian authorities to the return of the members of the Legion to their homes.

People's Banks in Prussia.—The general meeting of the German People's Banks is being at this moment held at Cassel. The 1,500 companies and corporations of this sort which have within the last twelve years been established in this country have a capital of 8,000,000 thalers, with 30,000,000 thalers (4,500,000*l.*) deposits. Within the last year they have lent to artisans and small tradesmen a sum amounting to nearly 100,000,000 thalers (15,000,000*l*). None of the banks have failed, notwithstanding the reverses commerce has had to undergo in this year of war.—*Berlin Correspondent of the Times.*

The Famine in India.—The Calcutta papers say that the famine is still great and wide-spread, notwithstanding the efforts which are being made to stay it. In Calcutta a system of organised relief is said to be doing much good. Funds have been supplied by private charity to the extent of Rs. 171,000, and Europeans and natives are working energetically together to relieve the distress. Owing to the arrangements made, the fear which was prevalent of a great epidemic breaking out in the famine-stricken crowd of paupers in Calcutta is subsiding. The accounts from the distressed districts continue to be very painful. An epidemic cholera was sweeping away the population of entire villages.

The Roman Legion.—The *Moniteur* says:—"Certain journals have announced that the Roman Legion formed at Antibes by the efforts of the French Government, and placed by it at the disposition of the Pope, bore the French tricolour cockade. This information is quite incorrect. The new legion, like all the other corps of the Pontifical army, displayed the cockade and the flag of the Holy Father." A letter from Rome says that the Municipality of Viterbo sent a deputation to the Vatican to request that the Antibes Legion might not be quartered

there, but the deputation was not even received by the Pope. The soldiers of the Legion are represented as dissatisfied with their pay and rations, and the officers as unknown to each other, and not having sufficient authority to control their men. The writer adds that he fears serious embarrassments have been prepared for the Papal Government by this unasked-for gift of a legion, and that divisions, jealousy, and animosity between the different corps of the Papal army are more to be apprehended than collisions with citizens.

The Insults against the Queen in a Swiss Newspaper.—The Berne correspondent of the *Journal de Genève*, writing on the 8th, says:—"The English Minister, Mr. Harris, has complained in very strong terms of a passage in the Paris correspondence published on the 28th ultimo in the *Gazette de Lausanne*. This passage, which contains very serious imputations against the private life of Queen Victoria, has produced an extremely painful impression among the English residing in Switzerland. The Federal Council replies that it completely shares this indignation, but feels bound to apprise Mr. Harris that the forms to be followed so as to give effect to such a complaint are specified in the Federal penal code, and that moreover it leaves to him full liberty of deciding whether further steps should be taken in the matter."

Michael the Archangel.—The Cardinal Vicar at Rome has issued a proclamation calling for special services in honour of St. Michael, who is described by his Eminence in the following terms:—"The invincible St. Michael, Archangel, the captain of the celestial phalanxes; the first support of Divine justice; the glorious conqueror of the earliest revolt—that of the rebel angels; the defender of the Church of God under the Old and the New Testament dispensations; the patron of privileged souls at the tribunal of the inexorable Judge of the living and the dead; he, moreover, who is destined to confound and to enchain Lucifer in the consummation of the ages, for the eternal triumph of Jesus Christ, of His immaculate mother Mary, and His immortal Church."

The English Volunteers in Belgium, 1,200 strong, have received a most enthusiastic reception at Brussels. The rifle meeting of the Belgian Tir commenced on the 12th. There was a general holiday, and great enthusiasm prevailed. Several speeches were made at the inauguration of the meeting, the speakers dilating on the high value which Belgium sets upon the friendship of the two nations that aided in establishing her independence. The best shot was made by a volunteer belonging to a Surrey rifle-corps. On Sunday there was a grand review in the presence of the King and Queen. There were Dutch as well as English volunteers present. The latter filed past in close ranks and uttering the most enthusiastic shouts. When the march past was finished the King testified to the Burgomaster of Brussels, his own satisfaction and that of the Queen at the hearty reception they had experienced from the foreign riflemen and the population of the capital. His Majesty added that he greatly admired the foreign riflemen for their martial bearing and the precision of their manœuvres, declaring that he had rarely seen finer troops. "They are splendid men," said the King. Their Majesties then withdrew amid the warm and prolonged acclamations of the multitude. On Saturday the King entertained Col. Lindsay, Lord Bury, Col. Penton, Col. Mathews, and about thirty other English officers, and on Sunday he entertained some of the French National Guard officers.

MR. C. S. ROUNDELL ON JAMAICA.

On Monday night Mr. C. S. Roundell, who was the Secretary of the late Jamaica Commission, delivered a lecture on Jamaica in the Town-hall, Skipton, Yorkshire, to a large audience. Mr. T. H. Ingham occupied the chair. In some introductory remarks Mr. Roundell said that he should abstain most rigidly from taking any part which could be called controversial in those matters which were now agitating the public mind. (Hear, hear.) He proposed, therefore, to confine himself to giving some account of the island generally, although before concluding he intended to say what he conceived to be within his province with reference to these terrible events:—

After some remarks regarding the geography of the island, the lecturer stated that the population of Jamaica was 450,000; of these only 13,500 were whites, 81,000 were half caste—brown and coloured people; and the remaining 355,000 were negroes, which gave a proportion of one white man to thirty-two black and coloured men. It had been estimated that of the negroes, 60,000 were freeholders—persons owning lands of their own, varying from one and two acres up to five, ten, and even twenty acres; and it had been also estimated that of labourers working on sugar estates there were not more than 30,000. That was important as bearing on the vexed question of continuous labour, which was one of the great political questions affecting Jamaica. Besides those who were labourers on the estates, and the peasant proprietors, there was another class of people of whom a great deal was heard in the course of the recent disturbances—the Maroons. He had hoped to have visited the Maroons in their settlement, but unfortunately he was obliged to return home before he had accomplished this. He saw several of them, however, when they came to give evidence before the Commission, and nothing struck him more than the very decided superiority which he observed in the Maroons over the negroes. (Applause.) The only remaining class of people of which he would speak were the coolies. They were emigrants from China and from the East Indies, and were brought under stringent Government regulations to supply the great deficiencies which existed in the labour markets of most of the West Indian islands. One of the first things that struck him on his arrival in the tropics, was the liability of the islands to earthquakes and hurricanes. A hurricane visited the Barbadoes in 1831, and destroyed 5,000 persons, and an earthquake at the end of the seventeenth century swallowed up Port Royal, which was then the harbour of Kingston. At the present day Port Royal was submerged below the sea. This liability to earthquakes was forcibly brought before the attention of the people every Sunday; the passage in the Litany which in England reads, "From lightning and tempest," was altered in the tropics to "From lightning, earthquake, and tempest, Good Lord deliver us." In Jamaica there was no such thing as our seasons. There from January to December they had one unvarying summer. Mr. Roundell then dwelt at some length on the beauties of tropical scenery, describing minutely and in a highly interesting manner the various plants and trees which abound in Jamaica, and after alluding to various phases of negro life, said he would devote the remainder of his lecture to some remarks on the subject of the late disturbances in Jamaica, and would endeavour to give them some conception of the full meaning of those terrible deeds which were done in that island under martial law. In doing so, he would carefully abstain from making any reference whatever to individuals. He would content himself with stating simple facts—facts which a Royal Commission had authoritatively established, which two successive Ministries of the Queen had adopted and acted upon, which both Houses of Parliament had accepted, which the voice of the people had ratified, and which found a responsive echo in the heart and conscience of every Englishman. (Hear, hear.) These facts were simple enough; he would they were less simple. To his mind, that page of the Commissioner's report which set forth with grim brevity the official summary of the results of martial law was one of the saddest and painfullest pages of recent English history. Let the record tell its own simple tale. 439 persons put to death, 600 persons or more flogged, 1,000 houses burned. And what did these things mean? What was the meaning of 439 deaths? It meant, he supposed, the consignment to a violent death of every single person—probably twice the number he now saw before him; it meant a regiment of soldiers not decimated, but to a man exterminated; it meant the death losses of a battle in which, according to the usual proportion, the number of killed and wounded was returned at upwards of 2,000; it meant far more than the English loss by death at the battle of the Alma. And what did the floggings mean? They meant the reckless, ruthless, yes, in some instances, barbarous punishment inflicted in the late hour of retributive vengeance upon an unresisting, a defenceless, an inferior people, by their weakness appealing to the justice and the protection of the strong. And what did burnings mean? They meant violent ejectment from home and shelter, and means of subsistence at the time when the tropical rains descended in their fury, the ejectment of 4,000 or 5,000 human beings, most of them women and children. What then should he say of those hangings, shootings, floggings, and burnings? He would say this, that these deeds were enough to make the ear tingle and the cheek blush for shame in every person to whom the fair name and fame of England was dear. (Hear, hear.) But he would also say this, that for all that that sea of blood had been thus unnecessarily spilled, for all that that mass of human misery had been inflicted, that blood would not have been shed in vain, and not in vain would all that agony have been endured, if it resulted, as he felt it had already resulted, in the strenuous reaffirmation by the people—the clear-headed, sound-hearted people of England—of the great constitutional principles consecrated by the blood of our forefathers, written and engraved in the heart of every Englishman—the principles, he meant, of the supremacy of the law, of the subordination of the military to the civil power—(applause)—of the responsibility of our colonial authorities, military as well as civil, to the moral, humane public opinion at home—(renewed applause)—and last, not least, the jealous national maintenance of the sacredness of human life, though it be the life of a humble negro, and the inviolability of the home habitation, though it be the hovel of a negro or of a savage. (Loud applause.)

On the motion of Mr. Morrison, M.P., seconded by Mr. George Robinson, a cordial vote of thanks was given to Mr. Roundell for his able and interesting lecture, and the proceedings terminated with the usual compliment being paid to the chairman.

Court, Official, and Personal News.

The Gillies' ball to the servants and tenants of the Balmoral, Abergeldie, and Birkhall estates, took place on Friday. Dancing commenced at half-past five, at eight supper was served, after which the dancing was resumed, and continued till near twelve. Her Majesty and the Royal family were present.

The Queen and Royal family are expected to leave Balmoral and return to Windsor about the 3rd November.

The Prince and Princess of Wales returned from Dunrobin Castle on Thursday, and left Scotland in the evening for the South. On Saturday the Prince of Wales went to Dover to receive the Queen of Denmark, the Princess Thyra, and the Prince Waldemar, who arrived *viâ* Calais. Her Majesty is the guest of the Prince and Princess of Wales, at Marlborough House.

It is stated that Colonel Taylor has issued a circular to Conservative registration agents throughout the kingdom, urging them to pay particular attention to the register for 1866-7, on the ground than an appeal will be made to the country in the spring or summer of 1867. The *Globe*, now a Tory organ, contradicts this statement, and is authorised to say that Colonel Taylor has issued no circular since July 4, when the regular circular was sent to the Conservative agents throughout the country.

The Lord Mayor on Monday left London for Brussels on the special invitation of the King of the Belgians.

The *Herald* is authorised to state that a County Conservative Registration Association, under the sanction of the leaders of the party, is in course of formation.

An impression prevails in legal circles that Mr. Malins, Q.C., will be the new Lord Justice, in the room of Lord Justice Knight Bruce.

Dr. Thomas Hall, Inspector-General of Hospitals, has died from an overdose of colocynth, taken for the gout. The evidence at the inquest showed that the deceased gentleman was not in his right mind, but the jury did not think he had taken the medicine intending to kill himself. He was sixty-nine years of age.

The statement which has been widely promulgated, that Garibaldi will visit England in November next, is contradicted "on the best authority."

Letters have been received in Glasgow from Dr. Livingstone, the distinguished African traveller, of date May 1, 1866. The doctor was then in good health, and prosecuting his important mission in Africa successfully.

The *Pall Mall Gazette* says it is estimated that upwards of 15,000,000*l.* is now wanted by the different railway companies on debentures, preference shares, &c.

Earl Russell will set out at the end of the present month for Italy, and he will visit Milan, Florence, and Venice, but the *Telegraph* says there is no foundation for the statement that the noble lord will visit Rome.

The *Standard* says it has been decided by the engineers of the War Department to alter the construction of the Spithead forts, from a combination of granite and iron, to one entirely of iron of the most massive character.

It is stated that the vacant seat at the Indian Council Board has been accepted by Sir Bartle Frere, the Governor of Bombay, and that Sir Seymour Fitzgerald will be the new Governor of Bombay.

Lord Justice Sir James L. Knight Bruce has tendered his resignation, in consequence of a dangerous illness with which he has been attacked.

The Yarmouth Bribery Commissioners definitively closed their proceedings on Monday.

Prince Napoleon, whose steam yacht (the Jerome Napoleon) is now being repaired in the docks of Southampton, last week visited the Hampshire Loan Exhibition in that town.

Representation of Derby.—Mr. Robertson Gladstone has declined the invitation to be a candidate for Derby at the next election. In a letter to the requisitionists Mr. Gladstone says:—"I am sensibly alive to the fact that my own physical strength would be found unequal to a faithful and efficient performance of the duties imposed on me; whilst I also am disposed to question how far I am, in other important respects, qualified to fill so distinguished a position."

The late Brecon Election.—It will be remembered that the recent election resulted in the return of Mr. Gwyn, the Conservative candidate, and the rejection of Lord Alfred Churchill. "A Breconian" describes in the *Star* some of the means by which the Tories carried the election. He says that Lord Tredegar and his family remained in the town till within a few days of the writ being issued, and that the Marquis of Camden, though professedly neutral, objected to Lord Alfred as going too far. The writer says:—

Landlords owning small properties in Brecon arrived here from different parts of the country, and their tenants, who had promised and were likely to vote for the Liberal candidate, were sent for to meet these landlords at the office of the agent for the Tory candidate, for what purpose I must leave your readers to guess.

. . . . . .

Sunday night saw Brecon quite alive with vehicles of various descriptions plying in the Tory cause. Several of the electors who had faithfully promised their support to Lord Alfred Churchill disappeared, and they are known to have been "kidnapped" by certain agents of the Tories who were recognised—of course these electors quietly submitted to the abduction for the valuable consideration they had received—some of them being in an insensibly drunken state when taken away. Several of them have already admitted receiving the cash; others, not content with that, and with stating the amount, have, I hear, actually produced the money, and offered to stand treat for their friends.

Between the Saturday night and the Tuesday morning the votes of between twenty and thirty other electors had been purchased; and they are well known, inasmuch as some have admitted the fact, and others, who, as late as the previous Friday had promised to support the Liberal cause, had suddenly changed their political opinions, and at the last moment determined to vote for the Tory candidate. They would not have done so if they had not been bought by considerable sums of money. Some of the electors were at the house of a Tory agent eating, drinking, and boozing during the whole of Monday night, and, after breakfasting the following morning were taken from there to the polling-booth. Others breakfasted at the Brecon residence of Lord Tredegar (now occupied by his son-in-law), on the morning of the polling-day, and some were escorted from there to the booth by a gang of navvies—180 of them having been imported into Brecon, and, as you say, "let loose on the electors" on Monday. They arrived by the Neath and Brecon Railway, now being constructed by Mr. Dickson. They were immediately furnished with the Tory colours—yellow and blue—which they displayed in their caps and "smocks," as they paraded the streets night and day until Wednesday evening. One of the Duke of Beaufort's agents, after canvassing with Lord Alfred Churchill, went out of the way and did not vote; and, again, the sub-agent for the Marquis Camden, after promising to vote for Lord Alfred Churchill, went to Aberystwith, doubtless to avoid voting.

Now, I feel quite sure that of the thirty-five electors who did not vote many of them had been tampered with by the Tories. Of the 128 who voted for Mr. Gwyn, about the odd twenty-eight had been bribed; and of the remaining 100, at least one-half of them would not have voted for Mr. Gwyn had it not been for the undue influence on the part of the landed proprietors.

Literature.

*MR. LLEWELLYN DAVIES'S EPISTLES OF ST. PAUL.**

The parallel Epistles of St. Paul to the Colossians and Ephesians present some of the most delicate problems in connection with New Testament criticism. Were they, one or both, written by the Apostle whose name they bear? If so, how are we to account for the marked peculiarities of thought and phraseology which they exhibit? If not, how account for their undoubted Pauline features, and their unhesitating acceptance by the Christian Church from (at least) the second century, down to the rise of the "Tübingen School"? Was the Epistle styled "to the Ephesians," written to that Church or no? If it was, why are there no traces of that pre-eminently tender, personal relation in which the Apostle Paul stood to its elders and members? If written to some other church, by what means has the inscription to the saints "in "Ephesus" been substituted, in almost all MSS., for that which it originally displayed? How is it, for example, that not one MS. presents the reading "in Laodicea," which it seems Marcion maintained? If, on the other hand, it was, as Paley suggested, an encyclic pastoral, why are there no positive indications of this purpose in the body of the Epistle? Again, had the theological—or, rather, theosophical — tendency to which the general designation of Gnosticism is applied, developed itself in the first century? Did the Gnostics derive their first suggestions from the phraseology of these Epistles, or are we to allow, with Baur, that these Epistles are themselves an out-come of Gnosticism itself? Such are some of the questions which come thronging in upon the careful student of these books; all of them sufficiently important to demand the application of maturest thought and ripest scholarship. Yet, with the single exception of the Prolegomena in Dean Alford's Testament, we are not aware that they have hitherto been dealt with in anything like a systematic and detailed manner in this country. Ellicott's Commentary on these Epistles, however valuable for its close grammatical analysis, studiously avoids the field of investigation we have indicated; and, in the same scholar's article, "Ephesians," in Dr. Smith's admirable Dictionary of the Bible, the entire question of the authenticity of that Epistle is dismissed in half-a-dozen sentences of a general character. Mr. Llewellyn Davies's present volume displays an adequate appreciation of the work he has undertaken; and though not sufficiently full and detailed to satisfy the critical scholar, it is yet better calculated than any other English work we know, to open up the ground for the student. The plan of the work includes systematic introductions, notes, and translation; the first including not merely historico-critical matter, but a summary discussion of the subject matter: and a concluding Essay is devoted to an inquiry into the sources—Jewish, Alexandrian, and "Zoroastrian"—to which, in the opinion of the author, may be traced sundry forms of speech and allusions, to be met with in the Epistles referred to. The comparative brevity of treatment precludes the presentation and discussion of the conflicting opinions of preceding writers; but there is abundant evidence that the author has duly qualified himself for his work by digesting the ample materials presented by the more laborious theologians and critics of Germany; while, at the same time, there is, so far as we are able to discern, nothing that can be construed as an unfair appropriation of their results.

To enter into a detailed discussion of a work like the present is clearly impracticable for us here. All we can do is to indicate some of his conclusions, and note here and there a point of agreement or divergence. With regard to the great question of authorship, Mr. Davies decides, without much hesitation, in favour of the received opinion. Fully admitting, as he does, the peculiarities of style and diction to be found in both the Ephesians and the Colossians, he is unable to see in this any adequate ground for challenging the overwhelming evidence on the other side. "Let us suppose," he urges, at once candidly and forcibly, "that the "reader feels the alleged diversities to be real and "surprising, and yet that the evidence for the "Pauline authorship of all these letters appears to "him almost irresistible,—may he not reasonably "reckon this variety as one amongst the wonderful "phenomena which the history of the Apostle "Paul presents? . . . . The *versatility* of his "mind, its quick and pliant response to every new "demand made upon his attention or his sympathy, "has always seemed one of the most wonderful of "his qualities. The undoubted tenacity and constancy of his nature make that versatility the "more remarkable. . . . Let us take into "consideration also what the due effect of his "*inspiration* would be. . . . Under each new "impression, in each new situation, he would be "more thoroughly possessed and moulded by his "conviction than an uninspired man. There would "be stronger marks of personality, and yet the man "would be so moved by the conditions surrounding "him that he might appear to be one person at one "time, and another at another time."—(P. 16.) The phenomena, in short, are strange and striking, but who shall say that a complete knowledge of the circumstances would not furnish a key to them all?

As for the "Traces of Foreign Elements" which Mr. Davies finds here—especially in the Colossians,—we may as well state at once, that his reference is rather to doctrines challenged and assailed, than to any supposed to have been actually entertained by St. Paul. At the same time, he is of opinion, that St. Paul—though writing expressly to condemn certain speculations—was not unwilling occasionally to use terms derived from them, while at the same time he sought to bring them into a true harmony with the essential doctrine of Christ. In this manner, as the writer appositely observes, the Alexandrian *Logos* was Christianised—the result being an unquestionable enrichment of theological conception. So with the word *Pleroma*—Fulness—which forms so striking a feature in the Epistles under discussion. This term he endeavours—not very successfully, we think,—to trace to the Platonic books of the Apocrypha ("Ecclesiasticus" and "Wisdom of Solomon"), the writings of Philo, and that religious system which, for want of a better term, we designate Zoroastrian. Then he supposes the Apostle Paul to be brought into contact with it for the first time at Colossæ. Those who cherished these speculations—the Apostle would find—spoke much of a mysterious "Fulness"—a kind of "ultimate "abyss of Divinity, from which more knowable "forms, including that of the Christ, have "emanated." "Let such learn" (he is supposed to reply) "that the Fulness dwelt in Christ, that the "Son of God is the Head of Creation and the "living force by which its order is maintained, no "less than the fulness and perfection of humanity. "Those do but dream who seek any other Fulness "than His." So with reference to the Spiritual beings again and again referred to, the Apostle uses (as Mr. Davies conceives) the terminology which confronted him—"principalities, powers, "rulers of the darkness of this world, &c."—but with the distinct purpose of including all such under the absolute supremacy of the Redeemer. To us, we confess, it seems more likely that the language used is definitively the Apostle's own; and that the current use of such terms in a Gnostical sense, in the century immediately following, is to be reckoned among the perversions of Scripture. We know Marcion based his theological system on the Pauline Epistles; and it is ever the tendency of sectarianism to hug its pet texts and phrases, rather than broadly to grasp comprehensive truth. As for Mr. Davies's Zoroastrian parallels, we are unable to see anything whatever in them beyond just this,—that they evince, among those who originated the sacred books of the Zendavesta, a tendency to fanciful speculation respecting supernatural agencies. But we hardly need travel so far for this.

Turning to one or two of the many exegetical points of interest in the compass of these epistles, we regret to see that Mr. Davies agrees with the bulk of modern commentators in condemning the authorised translation of Eph. iii. 15 . . . "the "*whole family* in earth and heaven." It is here rendered instead, "*every stock owning a common* "*father*,"—to the total destruction, in our opinion, of the pertinence and beauty of one of the noblest passages in the New Testament. It is true Mr. Davies frankly admits his inability to see "why St. "Paul introduced this unfolding what is contained "in the Name of the Father." Yet neither this suspicious circumstance,—nor the prevailing thought of the entire Epistle—"one commonwealth," "one "building," "one body," and, as we venture to add, "one family"—nor the fact that the grammatical construction is fully vindicated by ch. ii. 21 (πᾶσα οἰκοδομή, *the whole* building, not *every* building), not to speak of such a parallel as πᾶς οἶκος' Ισραὴλ (Acts ii. 36), which itself one would have thought sufficient for any but a pedant;—neither one nor all of these considerations (for we can hardly suppose them to be new to him), induce him to pause before obliterating a passage dear to all who read the English Bible. Again, we are greatly dissatisfied with Mr. Davies' translation of Col. ii. 15: E.V.—"having *spoiled* principalities and "powers." It is here rendered,—to us, most incomprehensibly,—"*having stripped off* principalities "and powers"; and the only glimmering of sense which the writer is able to extract, is to the effect that, "Christ stripped himself clear of all the cloud "of ethereal beings, by which false teachers were "enveloping and smothering His person" We with difficulty suppress an emphatic monosyllable, which alone seems to us adequate to characterise this *quasi*-interpretation. In a note, Mr. Davies observes, "it is almost better to give up the word "ἀπεκδυσάμενος in despair than to render it 'having "'spoiled.' It is not that St. Paul was incapable "of bad grammar, but there is no conceivable "reason for his using a common word in a totally "false sense." It is true, the ordinary sense of the verb in question is, as Mr. Davies renders, "to strip "(oneself)"; and, in fact, it is so used in this very epistle (iii. 9). But it is no less true that the middle voice, and especially its first aorist tense, as often denotes what is done *for* oneself, as a purely reflexive action. De Wette renders, "entwaffnend," *disarming;* and we are not afraid to tread in the steps of such a grammarian as he. Far better—though still unsatisfactory—to our mind, than Mr. Davies's extraordinary paraphrase, is the opinion which refers the action to *the stripping* of the fleshly body of the Redeemer, The Vulgate rendering—*expolians*—may, we think, be accepted as evidence that the rendering preferred by us was not an impossible one; being indited when Greek was still the language of half the civilised world.

Once more, we strongly disapprove of Mr. Davies's conjectural emendation—tendered with diffidence, it is true, but still tendered—of ἐπιλησμονήν for πλησμονήν in the difficult passage, Col. ii. 23. No doubt the English version is here somewhat unintelligible, but in our opinion, a perfectly satisfactory sense may be obtained by pointing with a comma, at the word "honour"; the final clause—"to the satisfying of the flesh," being the closing denunciation levelled by the Apostle (like a last, hard, decisive blow) at the carnal system which he is assailing. Above all must we avoid confounding the synonyms, "body" and "flesh." The former is a material, the latter a spiritual conception. The "body" is by no means to be "neglected"; still less is the "flesh" to be satisfied, or *pampered*, as we may venture to render it.

On the other hand, it would be easy to point to a number of passages in which Mr. Davies has shed real light upon obscure points, and displayed at once sound scholarship and sound judgment. In most cases, indeed, he appears to us eminently successful in elucidating the nexus which, especially in the Ephesians, underlies an apparently disjointed train of thought. Then he is never pedantic; but here, as in all his writings, displays the true unostentatious taste of a matured scholar. A fuller and more detailed, perhaps we may say, too, a more thoroughly digested work, would have been welcome; but there is enough here to make the book a not inconsiderable contribution to New Testament study.

* *The Epistles of St. Paul to the Ephesians, the Colossians, and Philemon; with Introductions and Notes, and an Essay on the Traces of Foreign Elements in the Theology of these Epistles.* By the Rev. J. LLEWELLYN DAVIES, M.A. London: Macmillan and Co.

*MR. BUCHANAN'S "LONDON POEMS."**

It has been almost universally admitted that the author of the "Idylls and Legends of Inverburn" has true poetic genius. We claim for ourselves to be amongst those who have greeted him with cordial admiration, and with due respect for both his original power and his faithful workmanship. He has, no doubt, been rather extravagantly praised by some of his reviewers. But we see no reason to think that his name will hereafter enjoy the companionship of the greatest contemporary names in poetry: and we may, perhaps, indicate our own sense of his place—without any offensiveness—if we say that, so long as Mr. Buchanan is remembered, Philip James Bailey, Sydney Dobell, and Alexander Smith will certainly not be forgotten. Mr. Buchanan, however, seems greedily to have received and implicitly to have believed, the wildest words of praise that have been written about his poetry; and, in his new volume, has committed two errors which we sincerely regret. Mr. Hepworth Dixon has been a warm and confident praiser of Mr. Buchanan: and Mr. Buchanan says to him in return—"Of your fine qualities I will say nothing: "your candour may offend knaves and your reti-"cence mislead fools; but be happy in your good-"ness, and in the loving homage of those dearest "to you." Mr. George Henry Lewes has freely praised Mr. Buchanan: and Mr. Buchanan accordingly finds Mr. Lewes "gentle, true, far-seeing." The dedication of this volume to Mr. Dixon may be very genuine and grateful, but notwithstanding is singularly absurd; and is an unpleasant disclosure of the egotism and bad taste of the author. The second error to which we have alluded is the introductory poem, entitled, "Bexhill, 1866," in which Mr. Buchanan gives account of the origin and purpose of the poems that follow. He had better far have left them to speak for themselves; they would have been none the less intelligible to all the readers whose approbation he need desire to obtain. The introduction displays a self-consciousness, and an anxiety to place his work in a strong light, which lay him open to a suspicion of littleness, that might have been avoided by more reticence, not to say modesty. "You were "one of two who first believed that I was fitted for "noble efforts . . . . nor have you failed to exhibit "*the virtue, not possessed by one writer in a hundred,*

* *London Poems.* By ROBERT BUCHANAN, author of "Legends and Idylls of Inverburn," "Undertones," &c. (London: Alexander Strahan.)

"of daring to express publicly your confidence in "an unacknowledged author": - these words to Mr. Dixon, of which those in italics are, we are glad to believe, utterly false, form a fitting prelude to such personal assertion as—

"lonely I abode amid
The buying, and the selling, and the strife
Of little natures":

"On my brow dews of aspiring dream;"

"The wild wind of ambition grew subdued,
And left the changeful current of my soul
Crystal and pure and clear, to glass like water,
The sad and beautiful of human life."

This is not the mood and manner of *great* natures, however much Mr. Buchanan may think himself above "the strife of *little* natures"; and we very much hope that this dedication and this introductory poem may be omitted from any future edition of the volume; and his honest admirers, ourselves amongst them, will then be very glad to forget the unquestionable mistake he has made.

As, however, Mr. Buchanan has thought well to celebrate the origin and expound the general design of his "London Poems," it is perhaps due to him at present, notwithstanding the adverse opinion we have expressed, that he should be allowed all the advantage he may suppose himself to be able to gain by his introductory poem. We shall, therefore, let it speak, as best it may, for the character and aim of the poems that so wonderfully pass beyond all the indications of good sense and fine feeling that itself contains.

We wish to show the deepest respect for Mr. Buchanan as mourning "good days dead," "the "well-beloved gone"; and hearing in his solitude "the ocean murmur from afar," and seeing "phantoms of the misty hills" which he had "loved "in other days." Under these influences, he says, it was that—

"Not seldom did I seek to make
The busy life of London musical,
And phrase in modern song the troubled lives
Of dwellers in the sunless lanes and streets."

And, again:—

"Even in the unsung city's streets,
Seem'd quiet wonders meet for serious song,
Truth hard to phrase and render musical.

But easier far the task to sing of kings,
Or weave weird ballads where the moondew glistens,
Than body forth this life in beauteous sound.

For while I sang, much that was clear before,
The souls of men and women in the streets,
The sounding sea, the presence of the hills,
And all the weariness, and all the fret,
And all the dim, strange pain for what had fled,
Turned into mist, mingled before mine eyes,
Roll'd up like wreaths of smoke to heav'n, and died;
The pen dropt from my hand, mine eyes grew dim,
And the great roar was in mine ears again,
And I was all alone in London streets."

Then, by-and-bye,—

"In brighter mood, I sought again
To make the life of London musical,
And sought the mirror of my soul for shapes
That linger'd, faces bright or agonised,
Yet ever liking something beautiful,
From glamour of green branches, and of clouds
That glided piloted by golden airs."

And, in further introductory verse, he says, much more effectively, as we think, for the interpretation of his purpose,—

"Far away in the dark
Breaketh that living Sea,
Wave upon wave: and hark!
These voices are blown to me;
For a great wind rises and blows,
Wafting the sea-sound near,
But it fitfully comes and goes,
And I cannot always hear;
Green boughs are flashing around,
And the flowers at my feet are fair,
And the wind that bringeth the ocean sound
Grows sweet with the country air."

The "London Poems" thus introduced are thoroughly original in conception, have much true dramatic power, and disclose a wonderful knowledge of the human heart. Some have the deepest pathos; some are cheerful and beautiful exceedingly; and one or two are almost overwhelming by their very simplicity and sad truth. It is amazing to us that the writer of "Liz," and "Nell," and—to pass beyond the "London Poems" to one that might have made a name at any time for its author—"The Scaith o' Bartle," should have perpetrated the mistakes on which we have freely commented. We do not know any dramatic lyric—though we have had so many by many hands—since Mr. Browning's first—that has a deeper truth and more searching power than the "Nell" we have just named. "Edward Crowhurst" is also a poem that only the clearest insight and most vital sympathy could have produced: and its story of a peasant poet and the influence on himself of patronage and notoriety, seems to us tos express most truly, and with the highest instructiveness, what we have ourselves felt more prosaically in coutemplating the career and fortunes of William Thom and of Critchley Prince. "The Death of "Roland" is in Mr. Buchanan's earlier style; and "The Gift of Eos" still more so:—each a fine poem, full of imagination, intellect, and moral significance. We could readily find fault with occasional representations, and with side hits that are more practical than poetical, and more prejudiced than true, in a few pieces: but, as the author regards these as "the last of his 'poems of "probation,'" we willingly wait the mature, and, we believe they will be, the more perfect works, in which his genius, chastened and purified, shall express itself adequately and to the contentment of his most expectant admirers. We select for quotation one of the shortest, and, though a slight thing, one of the most enjoyable, of these "London "Poems":—

"THE BLIND LINNET.

I.

The sempstress's linnet sings
At the window opposite me;—
It feels the sun on its wings
Though it cannot see.
Can a bird have thoughts? May be.

II.

The sempstress is sitting
High o'er the humming street,
The little blind linnet is flitting
Between the sun and her seat.
All day long
She stitches wearily there,
And I know she is not young,
And I know she is not fair;
For I watch her head bent down
Throughout the dreary day,
And the thin meek hair o' brown
Is threaded with silver gray;
And now and then, with a start
At the fluttering of her heart,
She lifts her eyes to the bird,
And I see in the dreary place
The gleam of a thin white face,
And my heart is stirr'd.

III.

Loud and long
The linnet pipes his song!
For he cannot see
The smoky street all round,
But loud in the sun sings he,
Though he hears that murmurous sound;
For his poor, blind eyeballs blink,
While the yellow twilights fall,
And he thinks (if a bird can think)
He hears a waterfall,
Or the broad and beautiful river
Washing fields of corn,
Flowing for ever
Through the woods where he was born;
And his voice grows stronger,
While he thinks that he is there,
And louder and longer
Falls his song on the dusky air.
And oft in the gloaming hill,
Perhaps (for who can tell?)
The musk and the muscatel,
That grow on the window sill,
Cheat him with their smell.

IV.

But the sempstress can see
How dark things be;
How black through the town
The stream is flowing;
And tears fall down
Upon her sewing.
So at times she tries,
When her trouble is stirr'd,
To close her eyes,
And be blind like the bird.
And *then*, for a minute,
As sweet things seem
As to the linnet,
Piping in his dream!
For she feels on her brow
The sunlight glowing,
And hears nought now
But a river flowing—
A broad and beautiful river
Washing fields of corn,
Flowing for ever
Through the woods where she was born—
And a wild bird winging
Over her head and singing!
And she can smell
The musk and the muscatel
That beside her grow,
And unaware
She murmurs an old air
That she used to know!"

THE QUARTERLIES.

The *Westminster* opens with an article on "The Irish "Church," founded on the "Essays" by clergymen of that Church, recently published, on Mr. Skeats's "Historical and Statistical Review," and "The Abuses "of the Irish Church," edited by Sir Charles Shaw. Some of its fundamental positions, taken boldly and defended successfully, are those to which our readers are well accustomed. We can hardly object to even so strong a statement as that "it has remained for Eng-"land, the native home (as she assumes) of liberty, "enlightened policy, and administrative skill, to main-"tain by force of arms an abortive institution in the "midst of a hostile people on a principle of intolerant "proselytism and of iniquitous maintenance, denounced "as odious and impolitic by every other country in "Europe." Still less can we hesitate to assent to the proposition, "that there is a class of subjects, and those "the most nearly related to the happiness and moral "character of the people, as to which State interference "is damaging rather than advantageous": and that "in this class are to be included all matters complicated "by considerations of religious belief." After dwelling on the statistics of the question, and on the actual relation existing between the ecclesiastical revenues of Ireland and the work to be done by the ministers of the Irish Church, it is, as we think most justly, maintained that "it is clear as the day that all the lines of reason-"ing converge to one point,—the imperative necessity of "disestablishing the Irish Church." From this point, however, we find ourselves in direct opposition to the writer; and are amazed at the want of knowledge and at the short-sighted judgment displayed in the lame and impotent conclusion at which he arrives. This is nothing else than "a re-appointment of the tithe-produce" in the way of "a general and impartial endowment of all creeds, regu-"lated solely by the numbers and situations of the "professing bodies"; with a certain proportion of the alienated tithe-fund "judiciously appropriated to na-"tional education." We do not pursue a discussion the main points of which have been so often handled. The writer does not understand public feeling and the signs of the times. He has done nothing to advance the question he treats: and is most surely mistaken in supposing that any plan such as his "would in a short "time be accepted in all quarters as a fair solution of "an irritating and seemingly interminable problem." There are, as may be expected, some other matters of opinion in the article which do not engage our assent. It may be true in measure, that by the State selection and support of a particular creed, "many a valuable "'heresy' has been crushed out, and many a worthless "and pernicious dogma stringently and unhappily main-"tained." But we do not know what the writer would adduce in support of such unqualified assertions as the following:—"The enemies of the Church, those whose "differences of opinion in matters essential or un-"essential, bar them out of the favoured fold, become "the unnatural enemies of the State": and "Of "all venomous serpents to cherish in the bosom "of a community, a political Dissenter is the "most treacherous and the least easily appeased." Otherwise we certainly do not quarrel with the delineation of the unmixed evil of the influence of Church Establishments. The reviewer of M. Renan's "Apostles" points out clearly and forcibly enough the "inconsistencies and contradictions," and "generalisa-"tions drawn on scanty evidence," of that brilliant and vigorous book. But his dissatisfaction is not with the completeness of Renan's destructive criticism, but with his attempt to reconstruct history from such inadequate and worthless materials as the Book of the Acts presents. We quite understand this attack on the Acts, and its necessity to the party that rejects historical Christianity: and we understand the concession of "the general veracity of Paul," when he is wanted as a witness, supposed to be compellable to disadvantageous testimony, against the writer or compilers of the Acts. The reviewer is displeased that such a criticism as Renan's, which is supposed to convict the Acts of "wilful misrepresentation," and "fabricating a series of "events which turn, not on the supernatural, but on "points in which misrepresentation involves a lament-"able departure from the most ordinary good faith," should after all stop short of the conclusion that "no "single statement throughout the whole book can be "accepted." "In truth," (he says) "with the comple-"tion of his destructive criticism M. Renan is reduced "to the weakness of the shorn Sampson; in every other "part of his book we find chiefly divination and hypo-"thesis, inconsistencies and contradictions, assumptions "and dogmatism, all put forth with singular beauty of "style, but all warning us to shut our ears to the voice "of the charmer, charm he never so wisely." *Agreed*, say we,—as to everything alleged save the character and effect of Renan's criticism. His romance stands no chance with the world; the question is reducible to his theory and practice of criticism. There is, also, in this number, an admirable article on "The 'Abbé Lamen-"nais' Commentary on Dante"; another, very interesting, and more quotable than either, on "The "Forest of Fontainebleau"; an important paper, which we may commend to students, on "The English and "their Origin"; and essays, of distinguished power and fulness of knowledge, on "The Canadian Confederation "and the Reciprocity Treaty," and "Our North Pacific "Colonies."

The British and Foreign Evangelical Review has an excellent historical paper on the royal heroine of the Reformation period, the sorely-tried and much-suffering "Elizabeth of Denmark." Dr. Schaff, of New York, contributes an article on "Greek and Latin "Hymnology," which forms part of a large work on which he is now engaged. Students will hear with lively pleasure that they may look for such a work from this distinguished historian of the Early Church: and the present very interesting article will serve to attract attention to it, and to quicken expectation. The paper on "Gallicanism" puts before the readers a history little known, and inquires into the actual position of Gallicanism in the Romish Church. It is shown that even in France it is now at a discount; and is regarded by the Ultramontane school as alien from the principles of true Catholicity, and equally pernicious in its tendencies with Jansenism. The writer refers to the little Jansenist Church of Utrecht, with its three bishops, its twenty-four parishes, and its 3,000 members; and says:—"That tiny church, true to all its "traditions, protested against the decree of the Immacu-"late Conception (1854), and perhaps that protest was

"but the last voice—the expiring cry—of Gallicanism." There is an attractive article on "The Three Tombs of "Rome"—of course "the Palatine, the tomb of "Imperial Rome; the Catacomb, the tomb of the early "Christians; and St. Peter's, the magnificent mausoleum "where Christianity lies in state like a monarch laid "out for burial": another on "The Huguenot "Refugees"; and a sympathetic and fair-spirited review of "Robertson's Life and Letters," with some strictures on his theology, which, it is said, with truth and candour, was "deeper and more spiritual than the "pseudo-evangelism which he renounced," though there is also "a theology more truly evangelical and deeper in "its views than any he ever attained." The pages on "Scottish Heresy Trials" contain a reply to Principal Tulloch: with whom we sympathise on the whole as to the opinion he has expressed, although the facts here adduced should somewhat tone down the statement of it. We cannot enter into particulars; but, even allowing the writer to make the best case possible, there is here an instructive chapter on modern church history for those who desire that free thought and free speech should be conjoined with Catholic faith an feeling. The article on "The Recent War" deals only with one aspect of its results, namely, the altered positions of Protestantism and Popery in Europe. We do not share all the writer's views and expectations. It is certainly remarkable that "the great majority of Protestant interpreters had long "fixed on 1866 as a year fraught with destinies to the "Papacy": but we have yet to wait before we can be sure that "we see the beginning of the end," and that "the sceptre of the world has passed from Papal into "Protestant hands."

The *London Quarterly* has an able article, much needed at the present moment, and not one whit too severe, on "The Plymouth Brethren and Lay Preaching in Ireland," in which the origin, character, and tenets of that sect are fully considered. The spirit of the Plymouth "brotherhood" towards all the "organised" churches, their decidly anti-evangelical and injurious doctrine, and their narrowness and separating influence in social life, are most suitably commented upon; but we are not always able to see clearly through the Methodist spectacles of the writer, who starts with a special claim for Methodism in Ireland, and maintains that Brethrenism, "like Unitarianism," originated from Calvinism, and that Arminianism has no such unhappy offspring. There is a vast amount of valuable social suggestion, some of it painful and solemn, in the facts and inferences of the paper founded on the "Report of the Registrar-General." The review of "Ecce Homo," recognises the honesty of the author's effort to conciliate freethinkers, but justly holds that both its critical basis and its very picture of the Founder of Christianity will be repudiated by the present race of sceptical inquirers. It characterises it as "a free, but not on the whole irreverent, handling of "the mysteries of Christ"; but criticises, justly in the main, though occasionally with less breadth and freedom than we could desire, the many unsatisfactory features of the general view, and the defects of much of the detail. "The Recent Novels"—that is, the more celebrated of them—are estimated according to their moral and religious teaching; and we think we are in hearty agreement with the writer in all respects save the unmeasured severity of the sentence on Mr. Kingsley's "Hereward." We may further name the reviews of M. de Pressensé's "Life of Christ," of "Lord Combermere's Life," and of Sir S. Baker's "Explorations of "the Nile"; which are followed by important "Notes "on Cholera." "The Present European Crisis" takes a much less hopeful, but as we think more rational view of the religious prospects of the Continent than that to which we have referred as put forth in the "British and Foreign Evangelical." And those who know Germany best will admit most readily the deep significance of the remark:—"Lutheranism, the domi-"nant system, is the least liberal, and the least Protes-"tant form of Protestantism, and then it is tainted "almost to the core by Rationalism." This is a good number of the *London*—a review which often enough provokes our antagonism, but which we profoundly respect for the openness and consistency with which it wears its own distinctive religious and ecclesiastical character.

The Quarterly Journal of Science has a very comprehensive and able article on "Our Coal Supplies and our "Prosperity," in which the facts and opinions whereby Mr. Mill and Mr. Gladstone awed the House of Commons, on the authority of "Mr. Jevons's startling book," are thoroughly sifted, and other conclusions stated. By the way, we are amused to find that Mr. Gladstone owed to Mr. Jevons not only his theory of the exhaustion of our coal, but also the proposition that the effects of such a decreasing supply should be counteracted by the reduction of the National Debt, that "suggestion having "been thrown out in the penultimate chapter of Mr. "Jevons's work." We strongly recommend all who are interested in this question to read this careful refutation of the "coal alarmists." The paper which resumes the consideration of "The Public Health," treats of the sanitary condition of Hull, Bristol, Glasgow, Leeds, and Manchester, and of the Sanitary Act passed last session. The writer has not depended on the mere reports of credible informants, but has added thereto "close per-"sonal inspection," and has had to write severe things of "the sad and culpable neglect," by the local authorities of many of our large towns, of the condition of their defenceless poor. "A New Era in Illumination," opens to us the prospect of having the electric spark in our houses, shops, and public buildings, illuminating them in a manner as much superior to gas as gas is to "dips," and with a purity of light and wholesomeness of atmosphere that are never attained where coal gas is used. Mr. Wilde's magneto-electric machine is fully described. Very important results seem to be awaiting its application. Of its illuminating power we have the following almost incredible account;—and this light, be it remembered, is incomparably more economical than gas, oil, or the old electric system.

"The illuminating power of the current from this armature was of the most splendid description. When an electric lamp, furnished with rods of gas carbon half an inch square, was placed at the top of a lofty building, the light evolved from it was sufficient to cast the shadows of the flames of the street-lamps a quarter of a mile distance upon the neighbouring walls. When viewed from that distance the rays proceeding from the reflector have all the rich effulgence of sunshine. With the reflector removed from the lamp, the bare light is estimated to have an intensity equal to 4,000 wax candles. A piece of ordinary sensitised paper, such as is used for photographic printing, when exposed to the action of the light for twenty seconds, at a distance of two feet from the reflector, was darkened to the same degree as a piece of the same sheet of paper was when exposed for a period of one minute to the direct rays of the sun at noon on a very clear day in the month of March.

"The day on which the writer saw the machine at work (towards the end of June) the mid-day sun was shining brightly in at the window. He took the opportunity of roughly comparing the intensity of the sun with that of the electric light armed with the reflector. From a comparison of the shadows thrown by the same object, it appeared to him that the electric light had between three and four times the power of the sunlight. That the relative intensities were somewhat in this ratio, was evident from the powerful scorching action the electric light had on the face, and the ease with which paper could be set on fire with a burning-glass introduced in the path of its rays. . . . . If the power generated by this machine did not at once burn up the working parts, dissipate the electric lamp and conducting wires with a mighty explosion into space, and strike dead all the attendants with one lightning flash,—if it were at all manageable, and put on a high tower, it would probably give light enough to make London by night considerably brighter than London by day."

This number of the "Journal" further contains a "Re-"port of the Meeting of the British Association"; and its "Chronicles of Science," in all its departments, are, as usual, rich in facts of the highest interest and value.

The Journal of Sacred Literature has a very searching criticism on Dr. Rowland Williams' work on "The "Hebrew Prophets," which seems to us perfectly candid and extremely able, and which bears the initials of the learned and ever industrious editor. There is peculiar appropriateness in the reproduction just now of D'Alembert's piece on "The Abuse of Criticism in "Religion." The essay on the "Limits of Inspiration" is careful and reverent; but we are not sensible of any gain to the question, although interested thoroughly in the working out of the writer's view as to the necessity that the reader of Scripture should be able to distinguish between what the writers speak as inspired men, and what is merely included in the inspired record without being itself inspired. Mr. Gillespie continues his discussion of "Pantheism"; and there are articles, all worthy of attention, on "Hermes Trismegistus," by Professor G. Masson, which we commend to students,—on the "Church of the Holy Sepulchre," by the Rev. John Mills, known to our readers for his useful and accurate works on subjects connected with the Jews,—and on "The True Character of Mary of Magdala," not novel in its view, but containing a good summary of the evidence, and reasoning satisfactorily about it.

Miscellaneous News.

Improved Dwellings for the Poor.—The Liverpool Town Council on Thursday adopted a recommendation of the Health Committee to borrow the sum of 13,000*l.* from the Public Loan Commissioners, to be expended in the erection of dwellings for the working classes on land belonging to the Corporation in the overcrowded districts, where the density of the population is greater than that in any other town, not excluding the east-end of London.

The Home Secretary and Sanitary Reform.—At a conference of medical men in September last, presided over by the Bishop of London, at the Metropolitan Sanitary Association rooms, it was arranged that steps should be taken to obtain an interview with the Home Secretary for the purpose of urging upon the attention of Government some immediate changes. The right hon. gentleman has replied that the Committee of the House of Commons appointed to inquire into the Metropolitan Local Government Acts is going to deal with the whole of this subject, and suggest that the association would not, under these circumstances, wish him to receive a deputation.

The London and Chatham Railway.—An important meeting of the shareholders of the London, Chatham, and Dover Railway Company was held at St. James's Hall on Friday. There was a very large attendance—the shareholders occupying the body of the hall, and the debenture and bondholders being seated in the gallery. Lord Sondes presided. Mr. Hodgkinson, chairman of the Committee of Investigation, moved the adoption of the report which has been published, and a discussion then ensued. There was much recrimination, and some strong observations on Sir S. M. Peto's conduct were made. He was present and addressed the meeting, contending that in all he had done he had been actuated by a desire to serve the best interests of the company, and he denied that any one was in the least injured by what he had done. Eventually the report of the Committee of Investigation was adopted, and a reconstruction of the board of directors determined upon.

The Harvest in the North.—All the reports we publish to-day show that the results of the harvest, upon the whole, are less inauspicious than was prognosticated and generally feared three weeks or a month ago. The wheat crops, it is true, have been much damaged by the prolonged wet weather, but the injury is not so extensive as was apprehended. Respecting barley and oats, especially the former, the reports are extremely unfavourable, but, on the other hand, hay was a splendid crop, and the turnip and other root crops, excepting potatoes, have been gathered in excellent condition.—*Leeds Mercury.*

Fenian Combustibles.—The *Times* publishes an account of some experiments which are said to have been made at Liverpool with "Fenian combustible fluid" recently seized by the police. A portion of the fluid was poured on a quantity of loose cotton and sticks, and in about four minutes it spontaneously ignited. A bottle containing fluid was then dashed against a wall, which immediately became a mass of flame. The spectators, it is added, were deeply impressed with the destructive quality of the fluid. The account goes on:—"As an instance of the marvellously unextinguishable qualities of the liquid, we may state that a short time ago Mr. Superintendent Hewitt poured some of it on cotton, wool, and wood chips, and then placed the whole completely in water, where it remained for a week. It was then taken out and placed on the floor, and in five minutes had burst into flame."

Queen's University, Ireland.—Mr. Ross, the anti-charter candidate, was on Friday elected by the convocation of the Queen's University in Ireland to the Senate by a large majority over his Catholic University opponents. Then Sir Robert Kane, after a long speech in which he stated his reasons for so doing, moved:—"That in the opinion of convocation the acceptance of the supplemental charter of 1866 is inexpedient." Mr. Porter seconded the motion. Mr. M'Cauley proposed, and Dr. Davys seconded the following amendment:—"That we approve of that portion of the charter which recognises the affiliation of properly organised colleges, but object to the principle of admitting to degrees persons not educated in some institutions." Mr. O'Donnel subsequently made use of some remarks for which the chairman did not think it necessary to call him to order, and as he would not retract, the mover and seconder of the amendment, with a number of graduates, left at the hall. The original resolution was unanimously adopted, condemning the acceptance of the supplementary charter. The *Standard* states that the rejection of the charter is the less important, as two most distinguished members of the Irish Bar have given it as their opinion that the charter, accepted or not, is a nullity, and that the Senate may be restrained from granting degrees to any persons not qualified under the old charter.

The Prosecution of Ex-Governor Eyre.—The Jamaica Committee are determined to persist in prosecuting ex-Governor Eyre and his subordinates for "putting to death Mr. Gordon and other British subjects, for treason, sedition, and other alleged offences, without a lawful trial." In a circular bearing the names of Mr. J. S. Mill, M.P.; Mr. Bright, M.P.; Mr. Taylor, M.P.; Mr. Barnes, M.P.; Mr. Cowen, M.P.; Mr. Fawcett, M.P.; Mr. Hughes, M.P.; Mr. M'Laren, M.P.; Mr. Philips, M.P.; Mr. Potter, M.P., Professor Cairnes, Mr. Goldwin Smith, Mr. Herbert Spencer, and other influential gentlemen, the committee appeal for a fund of 10,000*l.*, in order that they may be prepared "to encounter a powerful resistance backed by all the resources of wealth." The committee say that the subscriptions and guarantees already received justify them in taking preliminary legal steps, and they hope at the commencement of next term to be in possession of the opinion of eminent counsel as to the form of indictment and method of procedure. The committee declare that their sole object is to vindicate the law and effectively assert those principles of public liberty and justice impugned by the acts of Mr. Eyre and his subordinates. The committee have specially retained Mr. Coleridge, Q.C., for the prosecution.

The North American Confederation.—The Earl of Carnarvon was present at a banquet given on Thursday night by the Council of the United North American Association to the delegates from Nova Scotia and New Brunswick who are at present in this country. The Hon. A. Kinnaird was in the chair. Lord Carnarvon, in returning thanks for "The health of her Majesty's Ministers," after remarking on the unity of purpose by which all colonial Ministers in this country were actuated in regard to the colonies under their jurisdiction, and making some general observations as to the importance of our colonial empire, thus referred to the Federation scheme:—

This question is not exactly a new one; it has been brought forward and discussed in one shape or the other on several occasions within the past few years. When Lord Durham contemplated that project of his, which he afterwards so successfully realised, the union of the two Canadas, he also contemplated uniting to them the Maritime Provinces; but he was not able to carry out this portion of his design. His proposal for the Confederation is now again brought forward, and in a most practical way. I regret that we have here to night only the delegates from the Maritime Colonies, and that the delegates from Canada have been prevented from leaving for England by serious events that have occurred

in their own country. The absence of the delegates from Canada was in no way intentional, but until they arrive it will be impossible to consider this question, and accordingly it has not yet come under the practical consideration of her Majesty's Government. It would therefore be premature on my part if I submitted to you any opinion on the merits of this great scheme. I can only say to all those who take an interest in this great question, that whatever facts or arguments relating to it may be laid before her Majesty's Government will receive the most careful and respectful attention. Whatever may be the issue of our counsels, we shall present to the world a spectacle altogether unknown hitherto. The spectacle will be that of a mother country discussing with its colonies, in a friendly and generous spirit, great constitutional changes proposed by those colonies, calculated to increase their strength, and yet regarded by the mother country without one particle of jealousy, and by the colonies with feelings of the profoundest loyalty to the mother country.

The Cholera.—The following is an extract from the weekly return of the Registrar-General relative to cholera in the metropolis:—

207 deaths from cholera, and 47 from diarrhœa, making 254 deaths from the two forms, were registered during the week; 38 in the West districts, 41 in the North, 44 in the Central 82 in the East, and 49 in the South districts. The mortality is lowest, taking population into account, in the South and North, highest in the Central, and in the East districts. Many of the deaths occur in the various hospitals. The places in which the patients were attacked are printed in the notes when registered, with the particulars of each death, either by cholera or by diarrhœa.

The mortality of epidemic cholera and diarrhœa has only yet attained high proportions in the East London water-field from known causes; and in the last six weeks the deaths all over London have been 289, 292, 248, 244, 251, 254. In the epidemic of the year 1854, the deaths by cholera and diarrhœa in the corresponding weeks were 2,326, 1,781, 1,474, 919, 509, and 351. The deaths since the first week in September, 1866 have been 1,578; in the corresponding *six weeks* of 1854, the deaths from cholera and diarrhœa were 7,360. At the cholera rates of 1854, the deaths in the last six weeks, corrected for increase of population, would have been 8,929; the deaths have been 1,578. Here are 7,351 lives saved.

This is encouraging. Incessant attention should be given to the disinfection of the sewage of towns on the Thames and the Lea above the intake of the London water companies; and it would be exceedingly satisfactory to learn that the engineers see some way, such as Dr. Frankland suggested, to the effectual filtration of the London waters.

To facilitate the extirpation of cholera, the Daily Return of Deaths will be continued, and if the health officers will report what proceedings are taken in each case, the weekly summary will show the vigilance of the local authorities, and the use they make of the information placed at their disposal.

Gleanings.

Victor Hugo has, it is said, just completed another romance, entitled "1793."

When a bootmaker commences to make a boot, the first thing he uses is the last.

The Grampian mountains are now white with snow.

The guarantee fund for the proposed exhibition of works of art and industry at Leeds already amounts to nearly 90,000*l*.

Mr. Seward returns, at his residence, Auburn, New York, 10,628 dollars as his income for 1865. The smallness of the amount excites some surprise.

A Liverpool committee have resolved to give Mr. Adams a commission for a marble statue of the late Chancellor of the Exchequer, in his robes of office, to be placed in St. George's Hall.

At the Manchester County Court, on Thursday, a person obtained a verdict for two guineas against a dentist as compensation for a sound tooth extracted in mistake for a decayed one.

The Mayor of Liverpool formally inaugurated the equestrian statue to the late Prince Consort, erected in front of St. George's Hall, on Thursday. The event excited but little interest.

Mr. John Stuart Mill, M.P., is busily employed at Avignon in editing the collected works of Mr. H. T. Buckle, the author of "The History of Civilisation."

The second son of George the Second, it was said, had a very cold and ungenial manner. Lamb stammered out in his defence that "this was very natural in the Duke of Cu-Cum-ber-land."

Two detectives of the London police have been held to bail on the charge of wilful perjury. They are said to have accused two wholly innocent lads of burglary without the slightest tittle of evidence.

At Westbourne, in Hants, there is an apple-tree in full bloom for the second time this year. Near the Blechynden station, in Hants, great numbers of people go to see a chestnut tree in flower for the second time.

The Davenport Brothers have been at Amsterdam. Their fame, however, had overstripped them, and though they exerted themselves to make the Dutch believe their assertions, they met with very little patronage.

Lord Brougham has talked with a lady who lived in the reign of Charles II.; that lady was his great-great-aunt, who died at the age of 106, in the year 1789. Longevity runs in the Brougham family; Lord Brougham's grandfather died at ninety-three, and his mother at eighty-nine.

Fashionable Gambling.—A correspondent of the *Morning Post* says that, from certain rumours which are at present current in London, he is forced to conclude that the vice of gambling is once more trying to make its way; and that not in what might be called the professional circles, but "initiated and conducted by those whose high social position appears to suggest to them no shame for their proceedings."

A little screw steamer named the Augusta has left Liverpool for Pernambuco. The Augusta is only 4½ tons burthen, and proceeds to Pernambuco under sail (fore and aft rig), the screw being stowed away on deck. There are only two men, a boy, and a dog, in charge of the vessel.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

There is such a *glut* of money in the Money Market seeking employment, that the general rate of discount is at least ½ per cent. below the minimum Bank rate. This sudden reaction from an exorbitant rate to a low rate has become an invariable after-effect of our modern panics.

The revelations made by the Investigating Committee of the London, Chatham, and Dover Railway Company exhibit an amount of *laches* on the part of the directors has prejudiced almost every form of English railway securities. An over-issue of debentures and the negotiation of these debentures, knowing them to be invalid, are charges not disputed by the parties involved in these transactions.

An energetic effort is being made by some shareholders of the Agra and Masterman's Bank, representing one-fourth of the entire capital, to re-establish the Indian department of the bank under its old name of the Agra and United Service Bank. The lowest estimate of the position of the failed concern gives a balance in favour of the company of 600,000*l*. It is proposed to raise a new share capital of 400,000*l*., making the capital of the projected company 1,000,000*l*. It is believed by the promoters that a large portion of the old Indian business of the bank can be regained. One provision of the constitution of the new company will be to lay aside at least one-half of the profits over and above ten per cent. on the share capital as a reserve fund, to be invested in Indian Government securities. The maximum of the reserve will be one-half of the capital. The proposals are issued by Messrs. Chadwick, Adamson, and Co., of No. 40, Old Broad-street.

Consols remain as they were last week—namely, 89¼ to ⅜ for Money, and a point higher for Account.

The Bank of England weekly return shows that the circulation of Bank of England notes amounts to 23,974,000*l*. in round numbers—a figure which is not less than 2,000,000*l*. above the average amount.

Births, Marriages, and Deaths.

MARRIAGES.

NIELSON—CHALMERS.—October 2, at the residence of the bride's father, by the Rev. R. Machray, of the Congregational chapel, Dumfries, Mr Andrew Nielson, of Liverpool, to Caroline Blair, youngest daughter of Mr. Robert Chalmers, Cargang, Dumfriesshire.

HEPPENSTALL—BRACEWELL.—October 6, at Zion Congregational Chapel, Stretford-road, Manchester, by the Rev. J. Gwyther, Mr William Heppenstall, to Ann Brennan, daughter of Miles Bracewell, Esq., of Oakenshaw, near Accrington.

LANHAM—COOK.—October 6, at Redland-park Congregational Church, by the Rev. Samuel Luke, William John, third son of Mr. William Lanham, of Hillfield lodge, Clifton, to Mary Jane, eldest daughter of Mr. Joseph Cook, of Clifton.

STAFFORD—ASHWORTH.—October 8, at Hatherlow Chapel, by the Rev. W. Urwick, M.A., Charles second son of Mr. Daniel Stafford, to Annie, third daughter of Mr. Robert Ashworth, both of Bredbury.

YERBURY—OLDING.—October 9, at Westminster Chapel, Westminster, by the Rev. Samuel Martin, Mr. R. A. Yerbury, of Priory-road, Kilburn, to Mary, only daughter of Mr. John Olding, of Beckington, Somerset.

ROE—PASSMORE.—October 9, at Battersea Chapel, by the Rev. J. M. Soule, James Thorn Roe, son of Freeman Roe, Esq., of Notting-hill, to Emily Martha Passmore, youngest daughter of W. H. Passmore, Esq., of South Fields, Wandsworth.

TURTLE—DIPLOCK.—October 10, at Beresford Chapel, Walworth, by the Rev. W. Lincoln, Edward, youngest son of the late Mr. M. Turtle, of Clapham, to Sarah, eldest daughter of Mr. John Diplock, of Forest-hill and Walworth. No cards.

LAMBERT—GODDEN.—October 10, at the Wesleyan new chapel, Glastonbury, by the Rev. R. C. Pritchett, Weston-super-Mare, assisted by the Rev. R. T. Rundle, of Kenton, the Rev. J. Lambert, Independent minister of Glastonbury, to Emily Ann, elder daughter of Mr. John Godden, of Glastonbury. This being the first marriage in the above chapel, the bride and bridegroom were presented with a handsome Bible and hymn book.

BANKS—MILLS.—October 13, at Union Chapel, Islington, by the Rev Henry Allon, Mr. Walter Banks, of Lorraine-road, Holloway, to Clarissa Susannah, second daughter of Mr. R. Mills, of Upper street, Islington. No cards.

DEATHS.

BASDEN.—October 3, at the residence of her son, the Rev. F. S. Basden, Denton, Norfolk, Sophia Binstead, the wife of William B. Basden, R.N., aged eighty years.

HANDS.—October 4, at Moss Villa, 5, New Finchley-road, St. John's-wood, N.W., the beloved wife of Decimus Hands, Esq., surgeon.

EBBS.—October 8, at Sutton, Surrey, after a protracted illness, Frances, the beloved and eldest surviving daughter of Mr. Samuel Ebbs, aged thirty-six.

WINSLOW.—October 9, at 27, Green park, Bath, suddenly, Hannah Ann, wife of the Rev. Octavius Winslow, D.D.

WEBB.—October 10, at the Royal Hotel, Yarmouth, aged eighteen years, Octavius, youngest son of Lankester Webb, Combs, near Stowmarket.

BROWN.—August 10, at the mission station, Kuruman, South Africa, Jane Borwick, the beloved wife of the Rev. John Brown, and third daughter of the late Ebenezer Gosbell, Esq. Friends will please accept this intimation.

BOUSFIELD.—October 11, at Folkestone Sarah, wife of Robert Bousfield, Esq., of Enfield, Middlesex, and third daughter of Alderman Challis, in her forty-fourth year.

UNDERWOOD.—October 11, at Kentish-town, aged seventy-three, Mary Reston, widow of Thomas Underwood, of Fleet-street, and second daughter of the late Rev. Dr. Waugh.

LOWDEN.—October 11, at Brighton, W. E. G. Lowden, Esq., second son of the late J. P. Lowden, Esq., of Leinster-gardens, Hyde park, and Thames Ditton, Surrey, and beloved brother of the Rev. G. Rouse Lowden, F.R.G.S., late of Uxbridge, in his thirty-sixth year.

GOULDSMITH.—October 12, at 3, St. James's-terrace, Clapham, of small-pox, Henry Gouldsmith, jun., aged twenty-five.

CATTERALL.—October 12, in his eighty-second year, Cuthbert Catterall, of Wesham, near Kirkham, for upwards of fifty years a member of the Baptist church at Inskip, and an unflinching adherent to Nonconformist principles.

PELLEW.—October 13, aged seventy-three, the Hon. George Pellew, D.D., Dean of Norwich.

MORGAN.—October 13, at her eldest son's residence, Shireland Hall, Birmingham, aged eighty three, Ann, relict of the Rev. Thomas Morgan, Baptist minister of that town.

HARBUTT.—October 14 (his fifty-seventh birth-day), at the house of his son, Nottingham, the Rev. William Harbutt, for twenty years missionary at Samoa, in connection with the London Missionary Society, and late pastor of the Congregational church, Yardley Hastings, Northamptonshire. Friends will please accept this intimation.

MORGAN.—October 14, at her son's house, the Rev. W. Morgan, Carmarthen, in her seventy-sixth year, Mrs. Morgan, widow of the late Mr. David Morgan. She was much and deservedly respected by all who knew her.

BIGGS.—October 15, at Calverley Lodge, Tunbridge, after a prolonged and painful illness, Matilda Ashurst, the wife of Joseph Bigg, and daughter of the late W. H. Ashurst.

BOUNSALL.—At his residence, Bridgewater, after a short illness, the Rev. J. Bounsall, late of Ottery St. Mary, Devon, aged seventy-eight years.

Holloway's Pills are the most gentle, yet most effective aperient, and therefore better calculated for a family medicine than any other drug. They always set the stomach right, rouse the liver, stimulate the kidneys, and thoroughly cleanse the whole system. Holloway's Pills are most useful in chronic weakness of the stomach induced by luxurious living, sedentary habits, or other causes. They have restored the emaciated to health after every other means had failed. While they are purifying they are strengthening; while regulating, they are increasing nervous and muscular power. These Pills do not excite any violent action of the body, hence they are specially suited to the young and feeble, whose constitution may be irretrievably injured by more powerful medicines.

Markets.

CORN EXCHANGE, London, Monday, Oct. 15.

There was a small supply of English wheat fresh up to this day's market, which was in good condition, and was taken off freely, at an advance of 1s. per qr. on the rates of this day se'nnight. A fair steady business was done in foreign at prices in favour of the seller. Barley of fine quality realised full rates; seccondary sorts quiet. Beans and peas rather dearer. The arrivals of oats for the week was good. There was an improved tendency in this article towards the close of last week, which has been well supported to-day. Ship-samples have met a ready sale at an advance of 6d. to 1s. per qr. on the rates of Monday last.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red, old	50 to	56
Ditto new	44	51
White, old	56	62
„ new	50	56
Foreign red	48	52
„ white	52	62
Barley—		
English malting	31	36
Chevalier	38	42
Distilling	27	31
Foreign	20	27
Malt—		
Pale	54	67
Chevalier	64	68
Brown	48	53
Beans—		
Ticks	42	44
Harrow	44	47
Small	47	51
Egyptian	37	41

	Per Qr. s.	s.
Peas—		
Grey	33 to	35
Maple	35	38
White	37	40
Boilers	38	40
Foreign, white	38	40
Rye	26	28
Oats—		
English feed	21	26
„ potatoe	26	31
Scotch feed	23	27
„ potatoe	26	31
Irish black	20	25
„ white	31	26
Foreign feed	21	25
Flour—		
Town made	47	50
Country Marks	36	39
Norfolk & Suffolk	34	36

BREAD.—London, Monday, Oct. 15.—The prices of wheaten bread in the metropolis are from 8d. to 8½d.; household ditto, 6½d. to 7½d.

METROPOLITAN CATTLE MARKET.

Monday, Oct 15.—The total imports of foreign stock into London last week amounted to 12,243 head. In the corresponding week in 1865 we received 21,090 head; in 1864, 15,089; in 1863, 14,151; in 1862, 9,909; in 1861, 9,501; in 1860, 12,558; and in 1859, 8,395 head. There was a full average supply of foreign beasts here to-day, in fair condition. On the whole the trade was in a sluggish state, and, in some instances, the quotations had a drooping tendency. The arrivals of beasts fresh up this morning from our own grazing districts were only moderate, but of improved quality. The supply from Ireland was on the increase. From Scotland, however, no stock was received. Prime breeds changed hands freely, at full currencies. Otherwise, the trade was heavy, on rather lower terms. The general top quotation was 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,300 Shorthorns, &c.; from other parts of England, 600 various breeds; and from Ireland, 490 oxen and heifers. For the time of year the supply of sheep was again limited. Prime Downs and half-breds were in good request, at full quotations. Heavy sheep, however, were dull, and 2d. per per 8lbs. cheaper than last week. The highest quotation was 6s. 4d. per 8lbs. Calves were in short supply, and in fair request, at late prices,—viz., from 4s. 6d. to 5s 6d. per 8lbs. Prime small porkers were firm in price; but large pigs were very dull, at late rates.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts.	3 6	to 3 10	Prime Southdown	6 0	to 6 4
Second quality	4 0	4 6	Lambs	0 0	0 0
Prime large oxen.	4 8	5 0	Lge. coarse calves	4 6	5 0
Prime Scots, &c.	5 2	5 4	Prime small	5 2	5 6
Coarse inf. sheep.	3 10	4 2	Large hogs	4 0	4 8
Second quality	4 4	5 2	Neat sm. porkers.	4 10	5 2
Pr. coarse woolled	5 6	5 10			

Quarter-old store pigs, 32s. to 34s. each. Suckling Calves, 21s. to 23s.

NEWGATE and LEADENHALL, Monday, Oct. 15.

The supplies of meat on sale here to-day are moderately extensive; prime qualities were in fair request at full prices. Otherwise, the trade was heavy, at barely late rates. The imports of meat from the Continent have been very large, nearly 10,000 carcases of mutton having arrived here since Thursday last.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 4	to 3 8	Small pork	4 8	to 5 2
Middling ditto	3 10	4 4	Inf. mutton	3 6	4 6
Prime large do	4 4	4 6	Middling ditto	4 8	5 2
Do. small do.	4 6	4 8	Prime ditto	5 4	5 6
Large pork.	4 0	4 6	Veal	4 2	5 4

PROVISIONS, Monday, Oct. 15.—The arrivals last week from Ireland were 3,617 firkins butter and 2,349 bales bacon, and from foreign ports 24,120 casks, &c., butter, and 1,614 bales of bacon. There was a quiet business transacted in the Irish butter market last week, at little or no change in prices. Holders firm, influenced by the prices paying in Ireland and

the improvement in foreign. Best Dutch advanced to 130s. to 123s. In the bacon market there was an improved demand for the best Waterford meat, and a fair business transacted at 70s. on board.

POTATOES.—Borough and Spitalfields, Monday, Oct. 15.—Notwithstanding the dry weather the disease has not decreased, and the accounts from most districts, especially Yorkshire, are unfavourable. The supplies of potatoes on sale are moderately extensive. The trade is steady, at full quotations. The foreign arrivals last week were 28 bags from Amsterdam, 5 bags from Hamburg, 170 sacks from Dieppe, and 1,298 sacks, 385 baskets, and 103 bags from Dunkirk. Regents, 60s. to 120s.; Rocks, 04s. to 100s. per ton.

BOROUGH HOP MARKET, Monday, Oct. 15.—Our trade continues very active, with a steady demand. The operations of the past week has been very extensive, and fine samples both of Kent and Sussex found ready purchasers at good prices. The transactions at Weyhill were of a limited character; and in consequence of the firm disposition on the part of the growers to submit to no reduction in prices, it is understood that the business transactions have been postponed to another day. The crop is now all gathered, and the result is certainly not more than equal to half of last year's yield, but the quality, on the whole, is excellent. New York advices to the 2nd inst. report the hop market as very firm; and from the fact of fully three-fourths of the yield of Madison and Oneida counties having been bought up by dealers, and nearly two-thirds of Otsego, Wisconsin, and Michigan it is expected that prices will rule higher than they have done for some years past. Our currency is now as follows:—Sussex, 140s. to 168s.; Weald of Kent, 140s. to 175s., Mid and East Kent, 160s. to 220s.; Farnham and Country, 160s. to 2 3s.; Yearlings, 90s. to 140s. The imports of foreign hops into London last week were 254 bales from Rotterdam, 48 from Hamburg, 92 from Boulogne, 40 from Bremen, 2 from Dunkirk, and 187 from Antwerp.

SEED, Monday, Oct. 15.—Very little English cloverseed, new or old, is offering. The quantity of foreign red cloverseed was moderate, and generally good samples were held on higher prices: new French from the northern provinces proves of poor quality, but that from the south is better, and offered at about 60s. per cwt c. f. and i., with few or no transactions in it. The new Dutch Hempseed is in poor condition, and is shipping, in consequence, very cautiously, as it will not bear the passage. Price are very low of such and difficult to place. New white mustardseed was generally cheaper and in limited request. Winter tares sell slowly, at very moderate prices. Canaryseed creeps up in value.

WOOL, Monday, Oct. 15.—The transactions in most kinds of wool since our last report have been very small for home use; nevertheless, the quotations may be considered firm. For export to the continent, next to nothing is doing. The supply of wool on offer is by no means extensive.

OIL, Monday, Oct. 15.—Linseed oil is quieter, at 39s 9d. per cwt. on the spot. Rape oil is very dull. Foreign refined 44s. to 44s. 6d. per cwt. Fine palm commands 44s. per cwt. Cochin cocoanut is now worth £59 10s. to £60 per ton. Turpentine moves off slowly, at late quotations.

TALLOW.—London, Monday, Oct. 15.—The tallow trade is quiet, at prices without material change from the close of last week. P.Y.C. is quoted at 44s. 6d. per cwt. on the spot. Rough fat is selling at 2s. 3d. per 8lbs. Town tallow commands 44s. net cash.

COALS, Monday, Oct. 15.—Market up in best coal, with a very fair demand. Hetton's, 21s. 6d.; Haswell, 21s. 6d.; original Hartlepool, 21s. 6d; Hartlepool, 20s. 9d.; Frimdon Grange, 19s. 6d.; Caradoc, 20s. 6d.; Tunstall, 19s.; Holywell, 17s. 6d.; Cassop, 20s. 6d.; Acorn Close, 19s. 9d. 24 screw steamers; 28 sailing ships; 35 ships at sea.

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Published by ARTHUR MIALL, at No. 18, Bouverie-street, Fleet-street, London; and printed by ROBERT KINGSTON BURT Wine-office-court, Fleet-street, London.—Wednesday, Oct. 17, 1866.